THE TOUCH-STONE OF THE Reformed Gospel:

WHEREIN

The principal Heads and Tenents of the Protestant Doctrine (objected against Catholicks) are briefly refuted,

By the expres's Texts of the Protestants own Bible, set forth and approved by the Church of England.

With the ancient Fathers judgements thereon, in confirmation of the Catholick Doctrine.

The last Edition more correct.

LUKE 19. 22.

Out of thy own mouth will I judge thee.

Permissu Superiorum.

To the Catholick

READER

Health, and incouragement in his Holy Faith.

Courteous READER,

BEfore thou peruse this little Book, I would intreat thee to read these ensuing Points, which are very necessary for thy better instruction.

1. The first is, *that in the Text of Scripture alledged through out this Treatise, it is not specified out of which* English Bible *the said passages are extracted, for as much, as this were over troublesome unto thee, since* England *hath set forth within these few years past, a great number of several sorts of Bibles, far different one from another; So that our Adversaries (to whom I wish from my heart, as I do to thee, that this little Book may*

prove profitable) *have not all one ſort of Bibles themſelves. Notwithſtanding know for certain, that they are all faithfully taken out of the Bibles* in quarto, and Octavo, *printed at London by* Robert Barker, *anno* 1615. *So as if by chance any one ſhall ſhew thee ſome other Bible, wherein they are not ſet down, word for word, as here they are; yet reſt aſſured, that thou ſhalt find them ſo written, and faithfully cited out of the foreſaid Edition of* Robert Barker, *ſet forth by his Majeſties ſpecial commandement.*

2. The ſecond is, *That thou admire the ſplendor of Truth, which is ſuch, and ſo refulgent, that notwithſtanding our Adverſaries main and ſerious endeavours to obſcure the ſame, by ſo many varieties of Tranſlations, and by ſuch a number of groſs corruptions and falſifications; yet their condemnation is ſo expreſly ſet down in this their own* Bible, *and is ſo clear to all the world, that nothing elſe is needfull hereto, but that thou know to read, and have thine eyes to behold the ſame*

ſame, at the opening of this their Book. This cannot chuſe but be an exceeding comfort to Catholicks, concerning the uprightneſs of their cauſe, to offer themſelves to be tryed, and to confound their adverſaries by their own Bible: the tranſlation whereof notwithſtanding, doth in a number of places, and particularly in many of thoſe that are in queſtion, ſwerve and differ notoriouſly from the authentical Latin, and to the incredible diſparagement, and obſcuring of the Catholick cauſe. Never did yet (nor I preſume dare) our Adverſaries offer to give the like advantage unto us, as to ſtand to be tried by our Tranſlations, and that in above fifty Heads, and Points of Doctrine, that are this day in controverſy between us.

3. The third is, *That when thou ſhalt urge, or alledge any paſſage, in favour of thine own faith and doctrine; if any one return their charge, be it either by way of recrimination & blaming of the Roman Church, or by alledging ſome obſcure texts, and thoſe*

ill understood, to counterpoyze such as are brought by thee; do thou shew them amiably, that this is not to proceed in due order, nor to deal with thee as they ought, in opposing a passage dark, and obscure, to confound another that is most clear and evident. For example, when we set before their eyes these few words (as clear as the Sun at noone day) Take, eat, this is my body, this is my bloud which shall be shed for you, *&c. (Mark 14.25.) they will straight suppose to have found another important place, yea, and to have given us the overthrow, if they presently reply, that our Saviour saith in S. John 6. 63.* The flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life; *a passage far more obscure than that which is in question, and which affirmes nothing less, than that which they pretend to prove thereby. For how absurd were it to say, that the flesh of Christ profiteth nothing? And if (as they themselves say) we must interpret one passage by another, then doubtlesse it is better to explicate*

an obſcure one, by one that is clear, than one that is clear, by a paſſage obſcure; and that one Text give place to many, rather than many to one.

4. The fourth is, *That if they ſhall reject any of the paſſages which thou produceſt, pretending the ſame to be* Apocryphal; *know, that to prevent this objection, no ſuch Scriptures, as they call* Apocryphal *are here produced alone, but that alwayes there go accompanied with them, others that are* Canonical, *even by their own confeſſion: And ſo far as* Apocryphal *Scriptures ſhall, and do agree with* Canonical, *they themſelves by their own Rule, are bound to receive them. Which will alſo ſtop their mouth in their common pretence of Conference of places; for rarely haſt thou here leſs then three, or four ſeveral paſſages cited at large (beſides references) for the proof of every ſeveral Point: All our Adverſaries put together, being never able in their defence to do the like; that is, to produce ſo many in number, ſo expreſſe and clear, and for ſo great a number*

of Controverſies, as are here diſputed, and couched in ſo little a Treatiſe.

5. The fifth is, *that if they ſhall contend with thee, not about the words themſelves, as being clear, but about the ſenſe and meaning of them; for ſuch places, I ſay, as may be ſubject to this cavil, thou ſhalt forthwith have recourſe unto that which the Scriptures call,* the Rule of faith, *that is, to the ever-conſtant and uniform Judgement of the Church, and Ancient Fathers, who, in every Age ſince Chriſt, have underſtood the point in queſtion, in that ſenſe which Catholicks do. An example whereof thou maiſt lay down before them out of that learned Treatiſe, intituled,* A Manuel of Controverſies, *debating the queſtion of the* Bleſſed Sacrament. *Which having done, bid them do the like, and thou wilt yield unto them; (a thing which they can never perform.) So as no man of reaſon will reject this* Rule, *grounded ſo clearly in holy Scripture, and prefer the private interpretation of ſome ſilly Gobler before* S. Chryſoſtom, *of a Baker*

ker before S. Basil, *of some Tinker before* Tertullian, *or of any Noveliſt whatſoever, before the judgement of the Church, and the whole ſtream of the Holy Fathers.*

This point therefore being ſo important, ſhall be the firſt, which I will fortifie, and prove by the word of God in this preſent Treatiſe, I mean this Rule; *and therefore in no wiſe forget, alwayes to involve thine Adverſary within this* Rule, *as often as he ſhall prove ſo unruly, and thou ſhalt be ſure to get the victory.*

The ſixth and laſt point is, *That I here proteſt, in the preſence of God (whom I call to witneſs in this behalf, and pray thee alſo to call upon, for the ſalvation and reduction of all thoſe that walk aſtray) that it is not in the power of any one, no not of all our Adverſaries that are in* England, *to find in their own* Bible, *one onely expreſſe Text, I ſay,* one onely, in their own Bible, *by which they can poſſibly prove,* one onely *point of their falſe Doctrine, without their uſual art of adding, di-*

miniſhing, chopping or changing it by ſome interpretation, or other: which yet ſhould be to alter the Text it ſelf, and to employ mans fancy, inſtead of the pure word; a thing by their own confeſſion, flatly forbidden them, proteſting, that the Word of God, *doth in ſuch ſort contain all that which is neceſſary to ſalvation, that it is not lawful neither for men, nor Angels, to add, diminiſh, or alter any part thereof; and commanding their followers and adherents, utterly to renounce all Antiquity, Cuſtom, Multitude, humane wiſdom, Judgment, Decrees, Edicts, Counſels, Viſions, yea, and Miracles themſelves, to the contrary.*

THE

THE TOUCH-STONE Of the REFORMED GOSPEL.

The Protestants affirm.

I.

That there is not in the **Church** one, *and that an infallible* Rule, *for understanding the Holy Scriptures, and conserving of Unity in matters of Faith.*

CONtrary to the expres's words of their own Bible, *Rom.* 12. 6. *Having then gifts, differing according to the grace that is given to us, whether Prophecy* (that is interpretation) *according to the proportion* (or Rule) *of faith.* Whence we gather, that Prophecy, according to the *Rule* of faith, is one of the gifts which God bestoweth on his Church.

Church. Therefore there is in the Church *one*, and that an infallible *Rule*, to underſtand the holy Scriptures by.

Philip 3. 16. *Nevertheleſs, whereto we have already attained. Let us walk by the ſame rule, let us mind the ſame thing.* Lo how plainly the Apoſtle ſpeaks in this ſecond place, of a certain *Rule* to walk by: clearly preſuppoſing, that in matters of faith, we can never be of the ſame minde, unleſſe we walk by the ſame *Rule.*

Gal. 6. 16. *And as many as walk according to this* Rule, *peace be on them, and mercy.* And 2. *Cor.* 10. 15. *Having hope when your faith is increaſed, that we ſhall be enlarged by you, according to our* Rule, *abundantly to preach the Goſpel in the Regions beyond you, and not to boaſt in another mans line.* Here again, becauſe every man is to direct, and order his belief, according to the doctrine of the Church, therefore it is called by S. *Paul*, both the *Rule*, & *Line* of our holy faith.

Again 1 *Cor.* 11. 16. *But if any man ſeem to be contentious, we have no ſuch Cuſtome, nor the Churches of*

God. Lo how S. *Paul* still pleads the *Rule* and *Custom* of the Church against the contenticus: which if it could, then by the sole prescription of twenty or thirty years, and by the authority of so few Pastors, stop the mouthes of new Sect-masters, what ought not the Custome of sixteen hundred years, and the decrees of so many hundred Pastors gain of reasonable, modest and humble men?

And here I would have it to be noted, that this Analogy, or *Rule of faith* (besides the titles already recited) the holy Scripture in other places, calls by the name of *Form of Doctrine*, Rom. 6. 17. *A thing made* ready to our hand, 2. *Cor.* 10. 16. The *Depositum* (or Treasure) *committed to the Churches trust*, and ever most carefully to be kept by her. 1. *Tim.* 6. 20. And withall in the very self same places, alwayes stileth that which is contrary to this *Rule*, by the name of *Disunion*, *Discord*, *Disobedience*, *forsaking of our first Vocation*, *Division*, *Contention*, *Prophane and vain*

vain babling, Oppositien of sciences, &c. Whence plainly appear how great the necessity is for every Christian to keep this *Rule*; the least breach whereof, doth presently crack his Christian credit with the Church of God, and with all good Christians.

See more *Rom.* 6. 17. *Gal.* 1. 6. *Rom.* 16. 17. *Acts* 15. 2. 1. *Tim.* 6. 20. *Rom.* 12. 16.

¶ According to this very *Rule*, the Ancient Fathers affirm the same. S. *Irenæus l.* 4. *Cap.* 45. *Tert. de præscr.* And *Vincent. Lyr. in suo Commonitorio*, saith: *It is very needfull in regard of so many errors proceeding from the mis-interpretation of Scriptures, that the Line of Propheticall and Apostolical exposition, should be directed according to the* Rule *of the Ecclesiastical and Catholick sense.* Thus writeth this most worthy witnesse. *Tertul. Præscrip. Adv. Hæres. Cap.* 15, *&* *Cap.* 19. Saith. *We do not admit our Adversaries to dispute out of Scripture, till they can shew who their Ancestors were, and from whom they received*

ceived the Scriptures. For the orderly course of doctrine requires, that the first Question be, whose the Scriptures are by right, from whom, and by whom, and to whom the Form *of Christian Religion was delivered? Otherwise prescribing against him as a stranger &c.* Thus he.

Behold, how these two last ancient Fathers, lay hold of, and urge these two very terms, *Rule*, and *Form* of Faith, and Religion even as before the Holy Scripture did, from whence doubtlesse they took the phrase. And with very great reason, for the knowledge of *Tradition* (which is this *Form or Rule*) goes before the knowledge of the Scripture: for the *Rule* must be first known, before the thing *ruled* can be assuredly known; as the Carpenter cannot know certainly, that he hath measured his timber, nor the Taylor, that he hath measured his cloth aright, except he first assuredly know, that his measure be both true and right: but the *Rule of Faith*, to wit, the Summe of those points that every Christian is bound

bound expreſly to know, as delivered to him from hand to hand, is the knowledge of *Tradition*.

The Proteſtants affirm.

II.

That in matters of Faith *we muſt not rely upon the Judgement of the Church and of her Paſtors, but onely upon the* written Word.

COntrary to the expreſſe words of their own Bible, *Mat* 23. 2. *The Scribes and the Phariſes ſit in Moſes ſeat, all therefore whatſoever they bid you obſerve, that obſerve and do.* In which words, *Chriſt* not onely commands us in matters of *Faith*, to have recourſe to ſomewhat elſe beſides the onely *written words* (to wit, to the Paſtors of the Church) but bids us moreover, to obey them: and that not onely in ſome principal matters, but in all whatſoever, without diſtinction or limitation. Therefore in matters of faith, we are not tied to rely onely upon the written word.

Luke

Luke, 10. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Here again *Christ* our Lord honoureth and giveth as much authority to the Preachers of the *Word*, as he can possibly do to the word it self, saying: *He that heareth you*, &c.

Matth, 16. 19. *Whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose in earth, shall be loosed in heaven.* Where it is to be noted, that he doth not say *whosoever*, but *whatsoever*; giving us thereby to understand, that not onely the bonds of sins, but as well all other knots and difficulties in matters of faith, are to be loosed by S. *Peter*, and by the Pastors that succeed him in the Church.

See more *Deut.* 17. 8. *Aggeus* 2. 11. 2. *Cron.* 19. 8. *Unto the end.* 2. *Thes.* 2. 15.

¶ The holy Fathers that affirm the same, are S. *Gregory Naz. In orat. excusat. Tertul. lib. de præscrip. adversus*

verſus har. S. Cyprian lib. 1. epiſt. 3. S. Aug. lib. 1. cont. Croſc. cap. 33. and lib. cont. Fund. cap. 5. Vincent. Lyr. in ſuo commonit. And S. *Anſelm lib. de incar. cap. 1.* writing to Pope Urban, ſaith thus unto him: *Unto no other is more rightly referred to be corrected, whatſoever ariſeth in the Church againſt the Catholick faith*, &c.

They affirm.

III.

That the Scriptures are eaſie to be underſtood, *and that therefore none ought to be reſtrained from reading of them.*

CONtrary to the expreſs words of their own Bible, 2. *Pet.* 3. 16. Where S. *Peter*, ſpeaking of S. *Pauls* Epiſtles, ſaith: *In which are ſome things hard to be underſtood, which they that are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, unto their own deſtruction.* But all unlearned Reformers, both read, and

and are allowed to read thoſe hard things (yea, the Book of *Apocalyps* alſo yet harder) without any reſtraint to man, or woman, which yet they underſtand not: therefore they wreſt them, as alſo other Scriptures, to their own deſtruction.

Acts 8.30. *And Philip ſaid, underſtandeſt thou what thou readeſt? And he ſaid: How can I, except ſome man ſhould guide me?* Where firſt may be noted, that this Noble Eunuch freely confeſſed, he could not underſtand the Scriptures without an interpreter to expound them, albeit he was a great, and ſerious ſtudent in them, and withal a holy and humble man, as S. *Hierom* noteth of him, *Epiſt. ad Paulin. de ſtud. Script.* And next that he ſaith, *Except ſome man guide me*: So as he fled not to his private ſpirit, nor yet to conferring of place with place, as our Adverſaries do. Therefore the Scriptures are not eaſie.

Luke 24. 25. and 27. *Chriſt* called two of his Diſciples fools, and ſlow of heart, *&c.* *And beginning at Moſes, and*

and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himſelf. How then are the Scriptures ſo eaſily to be underſtood of the unlearned, when *Chriſts* Diſciples themſelves could not underſtand them, till firſt they were expounded to them?

Rev. 5. 1. *&c,* The Angel ſpeaking of *the Book ſealed with ſeven ſeals, wept much, becauſe no man in heaven nor in earth, was able to open the Book, neither to look thereon.* A ſtrange caſe! to read in Scripture it ſelf, that the book of Scripture ſhould be ſhut with ſo many ſeals: but much more ſtrange, that even in *S. John* and the Apoſtles time, none could be found, neither in heaven, nor earth, able to open the ſame, nor to look thereon, which every Apprentice now adayes, without any difficulty will undertake to do.

See more 2 *Pet.* 1. 20. *Mat.* 13. 11. *and* 36. *Luke* 24. 45. 1 *Cor.* 12. 10. *Luke* 8. 10. *&* 54. *Luke* 2. 50. 2 *Tim.* 3. 7. 1 *John* 4. 6. *John* 5. 35. *Pſal.* 119. 18. *and* 34. *Rev.* 5. 1. *&c.*

¶ The

¶ The holy Fathers that affirm the same are, S. *Irænus l.2. Cap. 27. Origen l. cont. Cels. S. Amb. Epist. 44. ad Constant.* Where he calleth it: *A sea, and depth of prophetical riddles,* S. Jer. *in præfat. comment. in* Ephes. 5. And S. Aug. *epist. 119. cap. 21.* saith: *The things of Scripture that I knew not, are many more then those that I know.* So S. Greg. *hom. 6. in* Ezech. and many other Fathers confess the same of themselves. S. *Denis* Bishop of *Corinth,* cited by *Eusebius lib. 7. hist. Eccl. 20.* saith: *Of this Book* (of Scripture) *this is my opinion, that the matter thereof is far more profound then my wit can reach unto.*

They affirm.

IV.

That Apostolical Traditions, *and ancient Customs of the Church,* (*not found in the* written word) *are not to be received, nor do oblige us.*

CONtrary to the expres words of their own Bible 2 *Thes. 2. 15. Therefore Brethren stand fast, and hold the* Traditions,

ditions, *which ye have been taught, whether by word or by Epistle.* Hence it is clear, that some Traditions were delivered to the *Thessalonians* by word of mouth, and those of equal authority with what was written, if not of more: for the holy Ghost doth name them first, as they were indeed the first in being,) yea it is certain, that before the new Testament was written, the Apostles delivered all by Tradition, and word of mouth. Therefore Apostolical Traditions are to be received, and do oblige us.

2 Thes. 3.6. *Now I command you brethren, in the name of our Lord* Jesus Christ, *that ye withdraw your selves from every brother that walketh disorderly, and not after the* Tradition *which he received of us.* He saith not, I *councel you*, but I *command you.* But these men, rejecting all Traditions, walk disorderly: therefore they break the Apostles commandment. Yea, they *stand* not, but are fallen; they let go, what the word in self doth will them to *hold*: and therefore in the name of our

our Lord *Jesus Christ*, let all good men withdraw from them.

1 Cor. 11. 2. *Now I praise you brethren, that you remember me in all things, and keep the* Traditions, *as I have delivered them unto you.* But these reject all Traditions: therefore needs must S. *Paul* speak thus unto them: Now (none of my brethren) I dispraise you, for that you forget me in all things, and keep not the Traditions, as I have delivered them unto you.

Lastly, if nothing at all be to be believed, but onely that which is left us written, wherein should the Church have exercised herself from *Adam* to *Moses*, the space of two thousand six hundred years?

See more 1 *Tim.* 6. 3. 20. & 2 *Tim.* 1. 13. 2 *Tim.* 2. 2. *John* 20. 30. *and* 21. 25. *and* 16. 12. 1 *Cor.* 11. 16. 34. 2. *ep. John* 12. 3. *ep. of S. John* 13. *Acts* 16. 4. *and* 15. 28.

¶ The Fathers that affirm the same, are *S. Irænæus l.* 3. *c.* 4. *Origen. in cap.* 6. *ad Rom. S. Damas. l.* 4. *c.* 17. *S. Chrysost. in* 2 *Thes.* 2. And *S. Basil.*

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de Spiritu ſancto ſaith: *Some things we have from Scripture, other things from the Apoſtles, both which have like force unto Godlineſs.* S. Chryſoſthom. 4. in 2. *Theſ.* ſaith. *It is a Tradition, ſeek thou no further.*

They affirm.

V.

That a man, by his own underſtanding or private ſpirit, may rightly judge and interpret Scripture.

CONtrary to the expreſs words of their own Bible 1. *Cor.* 12. 8. and 10. *To one is given by the ſpirit, the word of wiſdome: to another the word of knowledge by the ſame ſpirit: to another the working of miracles: to another Propheſie, to another diſcerning of ſpirits: to another kinds of tongues: to another the interpretation of tongues, but all theſe worketh that one and the ſelf ſame ſpirit, dividing to every man ſeverally, as he will.* Where the Apoſtle in expreſs words, oppoſeth and refelleth this unſavory doctrine, teaching

ing that the gift of prophecying, or truly to interpret the holy Scripture. is not given to all the faithfull, but to some onely in particular: yea, he presupposeth that one may have the gift, even to work miracles, and yet may want the gift truly to interpret the word of God. Therefore a man by his own private spirit cannot rightly interpret Scripture.

2 *Pet.* 1. 20. *Knowing this first, that no Propheſie of the Scripture is of any private interpretation, for the Propheſie came not in old time* (in the margent, *or at any time*) *by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.* See how clearly the Apoſtle taketh this faculty and authority from a private and prophane man, reſtraining the ſame to a company and ſociety of men, and thoſe alſo of ſome ſpecial note for their ſanctity and holineſſe, aſſuring us, that they ſpake, as they were moved by the holy Ghoſt.

1 John 4. 1. *Beloved, believe not every ſpirit, but try the ſpirits, whether*

they are God. By which words we are taught, that the ſpirits of others are to be examined, whether they proceed from God or not: but this Caveat cannot be underſtood of the ſpirit of the whole Church, ſince then it would follow, that there ſhould be none left to try the ſaid ſpirit of the Church (every particular man being included therein) If then it be to be meant of private men (as needs it muſt) it follows, that a private ſpirit cannot be this Judge, ſince it ſelf is to undergo the Judgement and examination of ſome other.

¶ The Fathers, that affirm the ſame, are *S. Aug. epiſt.* 16. 2. *and l. de Baptiſmo. cap.* 18. *ad Epictetum. S. Baſil. epiſt.* 78. *S. Amb. epiſt.* 32. *S. Le epiſt.* 53. *S. Hier. lib, cont. Luciferianos. Vincent. Lyr. cont. prophan hereſ novitates.* Yea, *Martin Luther* himſelf (the Proteſtants great Grand-Father) ſaith *lib. de poteſtate Papæ: W are not certain of any private perſon whether he hath the revelation of th Father or no: but that the Churc hath it, we ought not to doubt.*

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They affirm.

VI.

That S. Peters faith hath failed.

CONtrary to the expreſs words of their own Bible *Luke* 22. 31. 32. *Simon, behold Sathan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not.* Sathan required to ſift them all (the Apoſtles) but our Lord here prayed for *Peter* onely, that his faith principally might not fail. Therefore S. *Peters* faith hath not failed.

Matth. 16. 18. *And I ſay unto thee, that thou art* Peter, *and upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* But had S. *Peters* faith failed, the gates of hell had long ago no doubt prevailed.

Matth. 23. 2. *The Scribes and the Phariſes ſit in Moſes ſeat, all therefore whatſoever they bid you obſerve, that obſerve and do.* How could *Chriſt* bid the people of the old Law, do all whatſoever he ſhould bid them, by thoſe that

ſate in *Moſes* chair, if they could err? But God hath no leſs preſerved the truth of Chriſtian Religion, in the chair of S: *Peter*, which is in the new Law, anſwerable to that of *Moſes* in the old. Therefore neither S. *Peters* Faith, nor Chair hath failed.

John 11. 49. 51. Speaking of *Caiphas* the High Prieſt, ſaith: *And this he ſpake not of himſelf, but being High Prieſt that year he propheſied, that Jeſus ſhould die for that nation.* See, how in this moſt wicked time of the Sinagogue, the very Dregs and out-caſt of that diſobedient people, yet ſpeaking forth of that Chair, which *Chriſt* had commanded to be heard and obeyed, touching matters of faith, anſwer truly, and their chief Biſhops propheſie.

¶ So Leo *ſer. 3. de aſſump. ſua* affirms the ſame: *The danger was common to all the Apoſtles, but our Lord took ſpecial care of* Peter, *that the ſtate of all the reſt might be more ſure, if the Head were invincible.*

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They affirm.

VII.

That the Church can err, and hath erred.

CONtrary to the expreſs words of their own Bible, *Iſai.* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord. My ſpirit that is upon thee, and my words, which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth, and for ever.* Therefore the Church cannot err.

John 14.16. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the ſpirit of truth.* But the Apoſtles themſelves lived not for ever: therefore this is to be underſtood of the perpetual abode of the ſpirit of truth with their Succeſſors.

Matth. 18.17. *And if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.*

Whence is clearly to be gathered, that the Church in her Cenſure cannot err, *Iſai.* 35. 8. *And a high way ſhall be there, and a way, and it ſhall be called the way of Holineſs, the unclean ſhall not paſs over it, but it ſhall be for thoſe: the waifaring men, though fools, ſhall not err therein.* How far deceived then are many ſimple ſouls, who do affirm, that the whole Church, and all holy men that ever have been therein for theſe thouſand years (how wiſe ſoever) have all erred.

Epheſ. 5. 27. *That he might preſent it to himſelf a glorious Church, not having ſpot, or wrincle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* Note well theſe words, *without ſpot, wrincle, or any blemiſh,* and tell me now if it be poſſible, that reading this, thou canſt ever believe, that ſhe hath ever taught ſuch horrible blaſphemies and abominations, as at this day ſhe is charged with?

See more *John* 16. 13. *Epheſ.* 5. 27. *Iſai.* 9. 7. *Ezech.* 37. 26. *Luke* 22. 32. *Mat.* 22. 3. 1 *Pet.* 2. 9. *John* 17. 17.

1 *Cor.*

1 *Cor.*11.25. *Psal.*101.23.29. *Ephes.* 2.10. *John* 10.16. *Acts* 4.32. *Ephes.* 4. 5. 11. *Luke* 10. 16. *Deut.* 17. 8. *Jerem.*3.15. *Malac.*2.7. *Mat.*16.18. *Acts* 15.28. 2 *Cor.*13.8.1 *Tim.*3.15.

¶ The Fathers affirm the same expressly *S. Aug. cont. Cresoon. lib.* 1. *cap.* 3. Also upon the 118. *Psal.* the place begins: *Ne auferas de ore meo verbum veritatis usquequaque. S. Cypr. Epist.* 55. *ad Cornel. num.* 3. *S. Irenæus lib.* 3. *cap.*4. with many *others.*

They affirm.

VIII.

That the Church hath been hidden and invisible.

CONtrary to the expresse words of their own Bible, *Mat.*5.14.15. *Ye are the light of the world, a City that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.* But the Catholick Church is such a light, such a candle, and such a

City built upon *Chriſt*, as upon a mountain, therefore hath not, nor can be hidden, nor is inviſible.

*Mat.*18. 17. *Tell the Church, if he neglect to hear thee: but if he neglect to hear the Church, let him be unto thee as a heathen man, and a Publican.* But it were a very hard caſe to be condemned as a Heathen, for not telling, or hearing a Church, which hath ſo cloſely lain hid, that no man could hear, ſee, feel, or underſtand it for a thouſand years.

2 Cor.4.3. *But if our Goſpel be hid, it is hid to them that are loſt.* Loe the cenſure of S. *Paul* upon all ſuch as affirm that the Church, or her Goſpel can be hid.

Iſai.2.2. *And it ſhall come to paſs in the laſt days, that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it.* In hundred of places do the Propheſies mention this Kingdom of *Chriſt*, as *Dan.* 7. 14. *Mich.* 4. 7. *&c.* Which ſhould be all in vain, if

if this his kingdome could be invisible; for a Propheſie muſt be of things, which may be ſeen and perceived by our ſenſes; otherwiſe every man might be a Prophet, and foretell of things to come, which if they ſhould not come to paſs, he might anſwer, that they had come to paſs in very deed as he had Propheſied, but that they were inviſible to the world. Lo the viſible abſurdities of this inviſible Church.

See more *Pſal.* 27. 8. *Rom.* 10. 14. 1 *Cor.* 11. 19. *Pſal.* 19, 3. 4. *Iſai.* 60, 20. *Acts* 20. 28. *Iſai.* 61. 9.

¶ The Fathers commonly affirmed the ſame. *Origen. hom.* 30. *in Mat. The Church is full of light, even from the Eaſt to the Weſt.* *S.* Chryſoſtom. *hom.* 4. *in* 6. *of Iſai. It is eaſier for the ſun to be extinguiſhed, then the Church to be darkned.* *S.* Aug. *tract. in John* calls thoſe *blind, that do not ſee ſo great a mountain.* *S.* Cyp. *de unitate Eccleſiæ, to the ſame purpoſe.*

They maintain.

IX.

That the Church was not always to remain Catholick or universal, and that the Church of Rome is not such a Church.

CONtrary to the expresse words of their own Bible *Psalm* 2. 8. *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* And Luke 1. 33. *He shall reign over the house of* Jacob *for ever, and of his kingdom there shall be no end.* But none of these promises have been any where else so much verified, as in the Church of *Rome*; therefore both the Church hath been always universal, & the Church of *Rome* only such a Church.

Colos. 1. 3. &c. *We give thanks to God for you, &c. Since we heard your faith, &c. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all*

all the world, and bringeth forth fruit, as it doth also in you, since the day you heard of it, and knew the grace of God in truth. But no Faith, or Gospel hath, or is, so dilated in all the world, nor hath fructified, and grown (for so we read) as the faith of the *Roman* Church hath done, as appears more plainly by this which follows.

Rom. 1. 8. *First I thank my God through* Jesus Christ *for you all, that your faith is spoken of throughout the whole world.* Where in expres terms, *S. Paul* calls the faith of the whole world (or Catholick faith) the faith of the *Romans*, that is, of the Church of *Rome*. Therefore the Church of *Rome*, and no other, is truly, and indeed such a Church.

See more *Colos.* 1. 32. *Gen.* 22. 18. *Mat.* 24. 46. *Acts* 1. 8. *Dan.* 2. 35. *Luke* 24. 47. *Psal.* 46. 9. *Psal.* 72. 8. (we 71.) *Mark* 16. 20. *Ezech.* 13. 3. *Mat.* 28. 19. *Acts* 1. 8.

All which places are to be understood, not that the whole world should be Catholick at one and the same time,

but

but that the whole ſhould be converted to *Chriſt* at ſundry times, and that it ſhould comprehend a greater part of the world, then any Sect of hereticks ſhould ever do: and this is the true ſenſe of being *Catholick*, or Univerſal.

¶ And to follow ſtill our former Rule, hear the Fathers that affirm the ſame. *S. Cypr. ep.* 57. writing to *Cornelius*, Pope of *Rome*, ſaith: *Whileſt with you there is one mind & one voice, the whole Church is confeſſed to be the Roman Church.* S. Aug. de unitat. Eccleſ. cap. 4. ſaith. *Who ſo diſſent from the body of* Chriſt, *which is the Church, that they do not communicate with all the whole corps of Chriſtendom, certain it is, that they are not in the Catholick Church.* S. *Hieron* in his Apologie againſt *Ruffinus*, and in other places, ſaith, that it is all one to ſay *Roman faith, and the Catholick faith.* Again, *S. Aug.* upon the *Pſal.* 45. (we 44.) but much more excellently *in ep.* 161. *ad Honorat.* The place begins: *Dignare ergo reſcribere nobis.* As alſo *eont. lib. Petil. l.* 2. *cap.* 16.

The

The Reformers hold.

X.

That the Churches Unity is not necessary in all points of faith.

CONtrary to the expreſs words of their own Bible, *Epheſ.* 4. 5. *One Lord, One Faith, One Baptiſm:* Therefore Unity is neceſſary in all points of faith. The reaſon is, for that the Church, being a Congregation of the faithful, one Faith is neceſſary to make one Church, but our Adverſaries differ in matters of faith, therefore they have not the Unity requiſite to one Church.

James 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all.* And even ſo it is in our faith, for who ſo denies one Article denies all.

Acts 4. 32. *And the multitude of them that believed, were of one heart, and of one ſoul.* And again 1. Cor. 1. 10. *Now I beſeech you Brethren, by the name of our Lord* Jeſus Chriſt, *that ye all ſpeak the ſame thing, and*

that

that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement. Whereas our Adversaries are of a hundred several minds and judgements, there being an infinity of Sects among them, without any the least shew of Unity; And therefore cannot be the *true believers* mentioned by the Apostles.

See more *Jerem* 32. 39. *Cant.* 2.6. *Psal.* 67. 7. *Mat.* 12. 25. *Mark.* 3. 24. *Luk* 11. 1. *Mat* 18. 19. *Ephes.* 2. 14, 15, 16. 8. 22. *Ephes.* 5. 27. *Philip.* 3. 16. *Philip.* 1. 26, 27. *Gal,* 5. 9. *and* 1. 8. *Colos.* 3. 15. *John.* 17. 11. 2. *Cor.* 13. 11. *Psal.* 121. 3.

¶ And lastly to check, by our common Rule, the breakers of this Unity and Rule, S. *Aug.* (cited by the *Manuduc. p.* 134) saith: *In Cathedra unitatis, posuit Deus doctrinam veritatis:* In the chair of Unity, God hath placed the doctrine of verity. As also *cont. ep. Par. l.* 3. *cap.* 5. The place begins *Qui non vult sedere*, S. Cyprian *lib. de unitat. Eccles. nu.* 3. saith: *This*

unity

unity of the Church, he that holdeth not, doth he think he holds the faith; S. *Hilary lib. ad Constantinum Augustum*, and many others.

XI.

That S. Peter *was not ordained by* Christ *the first Head, or Chief among the Apostles, and that among the twelve, none was greater, or lesser than other.*

CONtrary to the expresse words of their own Bible, Mat. 10. 2. *Now the names of the twelve Apostles are these: The first* Simon *who is called Peter.* All the *Evangelists* do put *Peter* in the first place, and wicked *Judas* in the last. And wherefore this, but becauſe the one was first in dignity and worthieſt of the reſt; and contrariwiſe; the other laſt, and unworthieſt of all his fellows? Again, why, as *Peter* is called *First*, are not the reſt called, *Second*, *Third &c.* But to ſhew thereby, that they did not therefore call *Peter first*, becauſe he occurred firſt to

be

be named; but because he was the *First*, both in dignity and authority, whom therefore they all number *First*, and call the *First*?

Mat. 16. 18. *And I say also unto thee, that thou art* Peter, *and upon this rock I will build my* **Church**, *and the gates of hell shall not prevail against it.* Words clearly insinuating S. *Peters* Supremacy in the Church of God; for according to the Greek and Syriac Text (as our Doctors note) these words; *Thou art Peter*, sound thus: *Thou art a Rock, and upon this Rock I will build my Church.* So that, to say, that *Peter* is the rock of the Church, is as much, as to call him chief, or head of the Church.

Neither without especial mystery, did our Lord impose upon him this new name, the name *Peter* (a Rock or Stone) being one of the most excellent names of *Jesus* **Christ**, who is many times in holy Scripture, tearmed by the name of a Rock or Stone, as *Psal.* 117. 22. *Isai.* 28. 6. *Dan.* 2. 34. *Mat.* 21. 42. *Rom.* 9. 33. So that this Sovereign, & absolute Pastor of the Church, did

did communicate this new name unto his Vicar, to represent the more lively the supreme authority, which he would give him over his flock.

And note, that *Christ* saith not, *I have built*, or, *I do build*, but *I will build*; the Church being built upon himself from his Incarnation: so as these words referred to *Christ* (as our *Reformers* use to do) do not well agree, to the building of the Church upon *Christ*, as head thereof for the time to come; but most fitly agree to S. *Peter*, as Head thereof, for the time to come.

Matth. 16. 19. *And I will give unto thee the keys of the kingdom of Heaven*, &c. By these words also, no less than by the former, is clearly signified *S. Peters* Supremacy. For none hath the government or commandement of the keys of any Town, or City, but the Prince, Governour, or Magistrates of the same. And that sovereign Power is signified by the *Keys*, is likewise proved by that of our *Saviour Christ: I have the keys of hell, and of death.* Apoc. 1. 18. *As also by*

the

the key of *David, which openeth, and no man shutteth, shutteth and no man openeth.*

Now add to this that hath been said, the correspondency of the words of our *Saviour* to *S. Peter*, with the words of *S. Peter* again to him, and how clear will this doctrine appear? For when our Lord asked his disciples *Matth.* 16. 15. *Whom say ye that I am?* he demanded not, how they called his name, which was *Jesus* (for that they knew full well before) but what his quality, office, and dignity was? And *S. Peter* answering: *Thou art* Christ *the Son of the living God*, Jesus told him not his Name (which was *Simon*) but gave him another name, and such an one, as likewise signified the office, quality, and dignity, that he bestowed upon him, saying: Thou art *Cephas*; or *Petrus*, that is to say, *Rock* or *Peter*. Therefore he ordained him *Head*, &c.

1 Cor. 3. 4. 22. *For while one saith, I am of* Paul, *I am of* Apollo, *I of* Cephas, *I of* Christ, *&c.* See, how from those he would have esteemed lesser, he ascends

ascends to those whom he would have esteemed greater, and placeth *Peter* next to *Christ*.

Luke 22.31,32. *And the Lord said*, Simon, Simon, *&c. When thou art converted, strengthen* (we read *confirm*) *thy brethren.* Now what other thing is it for *Peter*, to strengthen (or confirm) his brethren, but to practise and exercise his greatnesse over them? For he that doth strengthen (or confirm) others, is the greater: and they who are strengthened (or confirmed) are made thereby inferiour to him, who doth strengthen, (or confirm) them.

Luke 22.26. *He that is greatest amongst you, let him be, as the younger: and he that is chief, as he that doth serve.* Where the words, (*He that is greatest, is chief*) do evidently shew, that amongst the twelve, one was greater than another, and was so accounted even by *Christ* himself.

John 21.15.16.17. Jesus *said to* Simon Peter: Simon *lovest thou me more than these? Feed my Lambs: feed my sheep* (where the Greek hath in the second

ſecond place for *feed*, *govern* or *rule*.) Hence it follows, that either the Apoſtles were not accounted to be in the flock of *Chriſt*, or elſe they were ſubject to *S. Peter*, as to their head, when *Chriſt* commanded him to feed or govern, not onely his *Lambs* (to wit, the lay people) but his ſheep alſo, that is, the Apoſtles and Paſtors themſelves: for beſides *Lambs* and *Sheep*, there is nothing in the Church of God. Again, if *S. Peter* loved our Lord more than all his fellow-Apoſtles did; it follows neceſſarily, that he received more power to feed, than all the reſt did. For it cannot be conceived, that he is willed to *love*, more than to *feed*: but he loveth more than others, therefore he is willed to feed more than the others; and conſequently, to be head of the others.

Matth. 12. 25, 26. *Every kingdom divided againſt it ſelf, is brought to deſolation. And if Satan can caſt out Satan, &c.* Satan therefore hath a Kingdom, whereof he is the chief. If then there be not onely a viſible Head

of

of the Church triumphant in heaven, but also a visible head even in hell; why not a visible head also on earth?

See more *Psal.* 18. 43. *Psal.* 45. 16. (we, 46.) *Mark* 2. 16. *Acts* 1. 13. *Luke* 1. 33. 2. *Cor.* 11. 5.

¶ The holy Fathers do commonly affirm the same. *Theophilactus in* 22. *Luke* calls *Peter*. Prince of the Disciples. *Eusebius in Chron.* Calls him the *First Bishop of Christians*: *S. Cyril of Hier. cat.* 2. Prince, and most excellent of all the Apostles. *S. Chrysost. hom.* 55. *in Matth.* Pastor and head of the Church. *Euthym. in cap. ult. John.* Master of the whole world. *S. Leo epist.* 89. Head and chief of the Apostles.

They

They alſo hold.

XII.

That a woman may be Head, or ſupreme Governeſs of the Church in all cauſes, as the late Queen Elizabeth was.

CONtrary to the expreſſe words of their own Bible 1 *Tim.* 11. 12. *Let the woman learn in ſilence, with all ſubjection. But I ſuffer not a woman to teach, nor to uſurpe authority over the man.* Therefore a woman cannot be Head of the Church.

1 Cor. 14. 34. *Let women hold their peach in the Churches, for it is not permitted them to ſpeak, but to be ſubject, as all the Law ſaith,* Therefore, *&c,*

¶ I produce no Fathers for diſproof of this point, for never was any woman ſo preſumptuous in our Fore-Fathers days, as to take upon her ſuch authority: but will content my ſelf to refute the folly, with this evident and convincing argument.

What

Whatsoever power an inferiour Minister of the Church hath, that the head of the same Church hath, (at the least) if not much more. But every inferiour Minister of their Church, hath power to Baptize, to give the Communion, to marry, to bury, and to preach in the Pulpit; Therefore Queen *Elizabeth* could Baptize, give the Communion, marry, bury, and preach in the Pulpit.

And who now is so simple, as not to see the ridiculous sequele of this doctrine? For the denial of which notwithstanding, hundreds of Catholicks have been hanged, drawn, and quartered, as Traytors to her person, and the State.

But that no secular King can be this Head, an infinity of Fathers do affirm, S. *John Damascen. ser.* 1 The place begins *Tibi O Rex.* And again. *Non assentior: I consent not that the Church of God be governed by Kings.* Theod. *hist. Eccles. l.* 4. *c.* 28. makes mention of one *Eulogius*, who (being told by an Officer of the Emperour *Valens*, that the Emperour would have it so,

ſo,) anſwered thus, *What? was he made a Biſhop that day that he was crowned Emperour?* The place begins: *Tum ille. S. Ignatius Epiſt. ad Philadelph.* Wills all men without exception, even the *Emperour* himſelf, to be obedient unto the Biſhop; the place begins: *Principes obedite Cæſari. S. Chryſoſt. hom. 5. de verbis Iſaiæ* calleth the Biſhop, a Prince as well as the King, yea, and that a greater alſo. And *hom. 38. in Mat. 21.* The place begins: *Quia in rebus ſpiritualibus.*

XIII.

That Antichriſt ſhall not be a particular man; and that the Pope is Antichriſt.

COntrary to the expreſs words of their own Bible, 2 *Theſ.* 2. 3. *Let no man, deceive you by any means, for that day ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition.* Where theſe words, *man of ſin*, and *ſon of perdition*, do plainly prove, that a ſucceſſion

cession of men (as the *Popes* are) cannot be this man of sin: for so S. *Peter* also should be *Antichrist*, for he was *Pope*, & the very first of all the *Popes*. Therefore *Antichrist* shal be a particular man.

Rev. 13. 18. *Let him that hath understanding count the number of a man.* Therefore the great *Antichrist*, that egregious Apostata, or notable enemy of *Jesus Christ*, shall be a particular man.

1. *John* 2. 22. *Who is a liar, but he that denieth that* Jesus is Christ? *This is* Antichrist, *which denieth the Father, and the Son.* But the *Pope* denieth neither of both: Therefore the *Pope* is not *Antichrist*.

Again in 2. *Thes.* 2. Before alledged *vers.* 4. The Scripture saith, that *Antichrist* shall be extolled above all that is called God: and *verse* 8. That our *Lord Jesus* shall kill him with the spirit of his mouth at his coming: But none of all these agree to the *Pope*, no more than that our *Lord Jesus* is come the second time.

John 5. 43. *I am come in my Fathers name, and ye receive me not: if*

another ſhall come in his own name, him ye will receive. He means eſpecially the wicked *Antichriſt*: how then can the *Pope* be he, ſeeing the Jews receive him not?

See more *Dan.* 77. *and cap.* 12. 11. *Revel.* 13. 17. and *cap.* 17. 8. 11. *Luk.* 13. 13. *Mat.* 24. 15.

¶ To follow our common Rule, the Fathers that affirm the ſame are S. *Chryſoſt.* and S. *Cyril.* who do both thus underſtand this very place laſt alledged. S. *Amb.* upon the 2. *Theſ.* 2. *Hier. in ep. ad Algas. queſt.* 11. S. *Aug.* 29. *tract. in Joan.* S. *Irenæus. l.* 5. *cont. hereſ. Valentin. Theodoret* in his epitome of the divine decrees, *cap. de Antichriſto.*

XIV.

That no man, nor any but God, can forgive, or retain ſins.

COntrary to the expreſſe words of their own Bible, *John* 20. 21. *As my Father hath ſent me, even ſo ſend I you.* Now *Chriſt* was ſent by his Father, not onely to Teach, Preach, Adminiſter Sacraments, and to work mira-

miracles; but also to forgive sins: but the Disciples were sent with power to Teach, Preach, Administer Sacraments and to work miracles: Therefore also to forgive sins.

Ibid. vers. 22. 23. *When he had said this, he breathed on them, and said unto them. Receive ye the holy Ghost: whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.* Christ having first shewed his own commission, which was to pardon sins, presently giveth his Apostles power to do the same, breathing upon them the holy Ghost. He therefore that denieth man to have this power, either denieth that the holy Ghost can forgive sins, or that *Christ* gave not his Disciples the holy Ghost to this end and purpose: both which are clearly false, and against the Scripture.

Mat. 9. 3. 8. *but when the multitude saw it, they marvelled, and glorified God who had given such power unto men,* as to forgive sins. Which though they knew to appertain to God onely

by nature, yet they perceived that it might be done by mans miniſtry on earth, to the glory of God. Yea, thoſe who affirm God onely ſo to remit ſins that the miniſterial power thereof cannot be communicated to men; deny the one part of *Chriſt* diſtinct, or double manner of remitting of ſins, to wit, only in heaven and not in earth.

See more *Mat.* 16. 19. *and Mat.* 18. 1. *Cor.* 5. 5. 1. *Tim.* 1. 20. 2. *Cor.* 2. 10. 2. *Cor.* 5. 19. *Num.* 5. 6.

¶ The ancient Fathers, who affirm the ſame, are S. *Aug. tract.* 49. *in Joan.* And in his book of fifty homilies *hom.* 9. *S. Chriſoſt. de ſacerdotio l.* 3. *S. Amb. l.* 3. *de pœnitentia, S. Cyril. l.* 12. *cap.* 50. *in Joan* ſaith: *It is abſurd, that they ſhould remit mans ſins who have not in them the holy Ghoſt, Baſil. l.* 5. *cont. Eunom.* Proves the holy Ghoſt to be God (which that deteſtable Heretick denied) becauſe he forgiveth ſins by the Apoſtles. S. *Irenæus l.* 5. *cap.* 13. *S. Greg. hom.* 6. *in Evang.*

XV.

That we ought not to confess our sins to any man, but to God onely.

CONtrary to the expres words of their own Bible, *Mat.* 3. 5. 6. *Then went out to him* (to wit, to S. John Baptist) *Hierusalem, and all Judea*, &c. *and were baptized of him in Jordan, confessing their sins.* Not by acknowledging themselves, but every man to utter, and tell his particular and secret sins. Therefore we may confesse our sins, not onely to God but also to man.

Acts 19. 18. 19. *And many that believed, came and confessed, and shewed their deeds* (behold confession) *Many also of them which used curious Arts, brought their books together, and burned them before all men: and they counted the price of them, and found it five thousand pieces of silver* (behold Satisfaction) Therefore we may confesse our sins to man.

Num. 5, 6. *When a man, or woman shall commit any sin that men commit.* &c. *Then they shall confesse*

their ſin, which they have done &c. And that this is not underſtood to be confeſſed to God in heaven, but alſo to his Prieſt on earth, the whole Chapter, from *verſ.* 12. unto the end, doth clearly teſtifie. Adde hereto, that he ſaith not, *they ſhall confeſſe their ſins* (to wit, in general) but *their ſin*, to wit in particular.

See more *Mark* 1. 4. *James* 5. 16. *Mat.* 18. 18. *Mat.* 17. 14.

¶ See the holy Fathers that affirm the ſame. S. *Iren. l.* 1. *cap.* 9. *Tertul. l. de pœnitentia*, where he reprehend's ſome, who for humane ſhamefaſtneſs neglected to go to confeſſion. It is written of S. *Amb.* that he himſelf ſate to hear confeſſions, *Amb. ex Paulino* S. *Clement* S. *Peters* ſucceſſours, ſpeaks wonderfully pithily to this purpoſe *epiſt. ad fratr. Dom.* But of all others *Origen* is moſt plain for this point. *l.* 3. *Periar.* S. *Chryſ. l.* 3. *de Sacerd.* & *hom.* 85. *in Joan.* S. *Aug.* cited as before. S. *Amb. orat. in muliere peccatrice* ſaith: *Confeſſe freely to the Prieſt the hidden ſecrets of thy ſoul.*

XVI.

XVI.

That Pardons, and Indulgences, were not in the Apostles times.

CONtrary to the expresse words of their own Bible, 2. *Cor.*2. 10. *To whom ye forgive any thing, I forgive also: for if I forgave any thing to whom I forgave it, for your sake forgave I it, in the person of* Christ. The *Corinthian* aforesaid, was excommunicated, and put to penance by the Apostle, as plainly appeareth 1 *Cor.*5.3. and here in 2 *Cor.*2. cited above, he giveth order for his pardon. A plain proof of the Apostles power, there of binding, here of loosing, there of punishing, here of pardoning. Therefore pardons were in use in the Apostles times.

2 Cor.2.6. *Sufficient to such a man, is this punishment* (or Censure) *which was inflicted of many.* Whence it is clear, that it lieth in the hands of the spiritual Magistrates, to measure the time of such punishment, or penance imposed.

See more *Matth.* 18. 18. *and Matth.* 16. 19.

¶ As also the Fathers that affirm the same. *Tertul. lib. ad Mart. cap.* 1. 5. *S. Syp. lib.* 3. *ep.* 15. *and serm. de lapsis. Concil. Lateran. Can.* 62. The degrees of *Innocentius* 3. *and* 4. *de pœnitent. and remis. cap. Quod autem. S. Amb. l.* 1. *de pœnit. cap.* 2. the place begins; *Dominus per jus. S. Aug. ep.* 75. *ad Anxil. Episcop.* The place begins, *spiritualis pœna. S. Chrysost. l.* 3. *de sacerdot.* The place begins, *Si rex aliquis.* Lastly Pope *Urban* the 2. granted a plenary Indulgence to such, as went unto the Holy War.

The Protestants hold.

XVII.

That the actions, and passions of the Saints, do serve for nothing to the Church.

CONtrary to the expres words of their own Bible *Colos.* 1. 24. *I now rejoyce in my sufferings for you, and fill up that which is behinde* (we read, *wanting*) *of the afflictions of* Christ *in my flesh*

flesh for his bodies sake, which is the Church. Hence hath ground been always taken of Indulgences (but much more principally, from the super-abundant merit of *Jesus Christ*;) There the actions and passions of the Saints, do serve for something to the Church.

Philip. 2.30. *Because for the work of* Christ, *he was nigh unto death, not regarding his life, to supply your lack of service towards me.*

Contrary also to an Article of our Creed, *I believe the communion of Saints.* For to what purpose believe we this, If their actions and passions may not be imparted to us, nor serve to any purpose to the Church?

See more *Psal.* 119.63. (we 118) 1 Cor.12,12. 2 *Cor.*11.28. *Psal.* 53. (we 52.) 9.2. *Mac.* 15.16: *Mat.*17. 3. *Luke* 9. 30. 31. *Mat.*27.52. *Apoc.* 5.8. *Gen.*26.5. *and* 48.16. *Exod.* 32. 13. *Job* 5.1. *Hier.*15.1. *Isai.* 37. 35. *Mark* 14.36. *Luke* 8.44. *Acts* 5.15.

All these passages contain actions, or prayers of the Church triumphant, for the militant or patient, or for

both, I care not which they grant, and yet one thy muſt needs confeſs.

¶ See the Fathers that affirm the ſame, *S. Aug. lib. de cura pro mort. cap.* 1. The place begins: *Etſi nuſquam.* And again the ſame Saints in the ſame book, *S. Maximus ſer. de ſanctis Octavio & Adventio*, the place begins; *Cuncti martyres. S. Bede hiſt. Eccleſ. Angliæ l.* 3. *cap.* 19. *S. Aug. in Pſal.* 61. the place begins: *Unus enim homo:* as alſo *S. Anſelm* upon the ſame *Pſalm.*

XVIII.

That no man can do works of Supererogation.

COntrary to the expreſs words of their own Bible *Mat.* 19. 21. *If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, & thou ſhalt have treaſure in heaven, and come and follow me.* Hence it plainly appears, that man, by the aſſiſtance of Gods grace, may do ſome things counſelled, which are of more perfection than the things commanded: and

theſe

these we call, *Works of Supererogation.*

1 Cor. 7. 25. *Now concerning Virgins, I have no commandement of the Lord, yet I give my judgement* (we read *Counsel*) *as one that hath obtained mercy of the Lord to be faithful.* And *vers.* 38. *He that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better.* To do that which is counselled is not necessary, because one may nevertheless be saved: but he who omits what is commanded (unless he do penance) cannot escape eternal pains.

Mat. 19. 12. *There be Eunuchs which have made themselves Eunuchs for the kingdom of heaven, he that is able to receive it* (we read *take it*) *let him receive it.* But this cannot properly be said of precepts, as *S. Aug.* noteth upon this place, *ser.* 61. *de temp.* for of precepts it is not said, keep them *who is able*, but keep them *absolutely.*

See more *Luke* 10. 25. 1 *Cor.* 7. 1. *Revel.* 4. 3, *Acts* 2. 44. *Acts* 4. 34.

¶ And the holy Fathers affirm the same, S. *Amb. l. de viduit. Origen in*

which we do over and above our duty. Euseb. 1. Demonstrat cap. 8. S. Chrysost. hom. 8. de act. pœnit. Blame not our Lord, he commandeth nothing impossible; yea, many do more than they are commanded. S. Greg. Nicen. 1. Moral. cap. 5.

XIX.

That by the fall of Adam, *we have all lost our Free-will, and that it is not in our power to choose good, but onely evill.*

COntrary to the expresse words of their own Bible, 1 *Cor.* 37. *He that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.* But if a man have not freedom of will, as well to the one, as to the other, why doth the holy Ghost (*Pro.* 23. 26.) require of us to give him our heart, if we cannot consent but unto evil? Therefore it is in our power to chuse good, or evil.

John 1. 11. 12. *He came unto his own, and his own received him not: but as many as received him, to them gave*

he

he power to become the sons of God. Words which plainly imply a liberty of will: For when he saith, *some received him, and some not*, who sees not the liberty both of the one, and of the other; for these would not receive him, and those would.

Deut. 30. 19. *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore chuse life, that both thou, and thy seed may live.* And rightly may we call heaven and earth to witnesse against them, who commit the same fault touching Grace, which the *Turks* do touching Nature. For the *Turks* believe that the fire burns not, nor water wets not, but that God doth it, by the fire and water. And so our adversaries say, that a man desireth no good, nor doth no good, but onely that God doth all by man: but this is false. Therefore, *&c.*

Luke 13. 34. *O Jerusalem, Jerusalem,* &c. *How often would I have gathered thy children together, as a hen doth gather her brood under her wings,*

wings, and ye would not. I would, (saith *Christ*) and ye would not. What, for Gods sake, can be spoken more plainly?

See more *Luke* 10. 42. *Acts* 5. 4. *Ad Philem. vers.* 14. 1 *Cor.* 7. 37. *and* 9. 1. 14. 2 *Cor.* 9. 7. *Ose.* 3. 9. *Num.* 30. 14. *Josua* 14. 13. 2 *Reg.* 24. 12. 3. *Reg.* 3. 5. *Eccles.* 15. 15. *Mat.* 19. 17. *Jos.* 24. 15. 2 *Sam.* 12. *Prov.* 11. 24. *Revel.* 3. 20. *Isai.* 1. 19. 20.

¶ See the ancient Fathers. *Eus. Cæsar. de præp. l.* 1. *c.* 7. saith, that those who hold this opinion, do pervert and overthrow. *Universam vitam humanam, all the whole life of man.* And in very deed his reason is good, for upon this consideration of mans free-will, are grounded all political laws, precepts and prohibitions, pains and rewards, which else were meerly superfluous and against reason. *S. Hilary.* 1. *Trinitate*, saith: *He would not there should be a necessity for men to be the Sons of God, but a power.* S. Aug. *l.* 1. ad Simpl. q. 4. saith: *To consent, or not to consent unto Gods vocation, lieth in a mans own will.* So teacheth

S. *Amb.*

S. *Amb. in Luke cap.* 12. S. *Chrysost. hom.* 19. *in Genes.* S. *Irenæus l.* 4. *cap.* 27. S. *Cyril. lib.* 4. *in Joan. cap.* 7. *We cannot in any wise deny freedom of will in man.* And S. *Aug.* afore recited saith *lib.* 2. *cap.* 4. *de Act. cum Felic. Manich. How should our Saviour reward every one according to their works, if there were no free-will?*

XX.

That it is impossible to keep the Commandements of God, though assisted with his grace, and the holy Ghost.

CONtrary to the expres words of their own Bible *Philip.* 4. 13. *I can do all things, through* Christ *which strengthneth me.* Therefore it is possible to keep the commandements, or else it is false, that he could do all things.

Luke 1. 5. 6. The Scripture speaking of *Zachary* and *Elizabeth*, saith: *And they were both righteous before God, walking in all the commande-*

ments,

ments, and ordinances of the Lord, blamleſſe. Yet Proteſtants uſually ſay, that none are ſo righteous as that they can keep any of them: but theſe two were ſo righteous as they kept all of them: now whether of theſe wilt thou believe, S. *Luke.* or our Reformers?

Luke 11.27.28. *Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid; Yea, rather bleſſed are they that hear the word of God, and keep it.* Chriſt pronounceth them bleſſed, who hear the word of God and keep it: but the commandements are the word of God, (which they affirm no man can keep) therefore they affirm that no man can be bleſſed. And like unto this is that of *John* 13. 17. *Matth.*12.50. *John* 14.23. With an infinite number of ſuch like places, in their own Bible: all which this their falſe doctrine doth in plain terms contradict.

Luke 11. 2. *Thy will be done as in heaven, ſo in earth.* In this petition, either we demand a thing impoſſible; or elſe the Saints in Heaven fulfill not the

will

will of God in all things; else it may be fulfilled also by us on earth, (one of the three) But the two first are great absurdities; therefore the latter is to be granted.

1 John 5.3. *For this is the love of God, that we keep his commandements, and his commandements are not grievous.* If the commandements were impossible, they could bind no man: for it is not to be conceived how one should sin in a thing, which he could not possibly avoid. And (if this were admitted) *Christ* saying to the young man in the Gospel: *If thou wilt enter into heaven, keep the commandements*, were as much as if he had said; If thou wilt enter into heaven, take hold of the Moon between thy teeth.

See more *Ezech.*36.27. *Matth.*11. 30. *and* 19. 17. *Eccles.* 15. 15. *Rom.* 13. 8. 10. *and* 73. *Josua* 11. 15. *and* 22.5. *Psal.*17.3. *Deut.*30.11.1. *John* 2.4. *Job* 27. 6. *and* 1. 22. *Rom.*2.27. *Luke* 10.28. &c. 15.7. 3. *Reg.* 14.8. *and* 15.5. *Ephes.* 1, 4. *Galat.* 5.14. *Gen.*6.9.

¶ See

q See *Origen. hom. 9. in Josue. S. Cyril. l. 4. cont. Julian. S. Hilar. in Psal. 118. S. Hier. l. 3. cont. Pelag. S. Basil*, who saith: *It is an impious thing to say, that the commandements of God are impossible.*

They maintain.

XXI.

That faith onely justifieth; and that good Works are not absolutely necessary to salvation.

CONtrary to the expresse words of their own Bible 1 *Cor.* 13. 2. *And though I have the gift of Prophesie, and understand all mysteries, and all knowledge; and although I have all faith so that I could remove mountains, and have no charity, I am nothing.* Therefore faith onely doth not justifie: yea, this plainly proves that faith is nothing to salvation, without good works.

James 2. 24. *Ye see therefore how that by works a man is justified, and not by faith onely.* Wherefore S. *Aug.*

lib.

lib. de fide & operibus cap. 14. writes that this Heresie, was an old Heresie, even in the Apostles times. And in the preface of his *comment. upon the* 32. *Psalm.* He warns all men, that this deduction upon this speech of S. Paul, Abraham *was justified by faith, therefore works be not necessary to salvation,* is the right way to hell and damnation. See the *Rhemes* Testament upon this place.

Jac. 2. 14. *What doth it profit my brethren, though a man say, he hath faith, and not works? Can faith save him?* This proposition (but especially the former) is directly opposite to that which our Adversaries hold. Neither can they pretend, that there is the like opposition or contradiction, betwixt *S. James* speeches and *S. Pauls*: for though *S. Paul* say, *Man is justified by faith*, yet he never saith, *by faith only.*

Gal. 5. 6. *For in* Jesus Christ *neither Circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* Note well this place; for if our Adversaries (who pretend Conference

rence of places, to be the onely Rule to explicate the hard paſſages of holy Scripture) had followed but this their own Rule, this one text would have cleared unto them all other, wherein Juſtice and ſalvation might ſeem to be attributed to faith alone.

See more *Mat.* 7. 21, 22. *Mat.* 5. 21. *Mat.* 19. 17. *and* 11. 26. *Mat.* 12. 33. *Mat.* 16. 16. *Gal.* 3. 12. 1 *Tim.* 5. 8. 1. *Joan* 2. 4. 1. *Joan.* 3. 22. *Rom.* 3. 31. *Phil.* 2. 12.

¶ The Fathers that affirm this are, *Origen in* 5. *Rom. S. Hilar. cap.* 7. *in Mat. And S. Ambr. in* 4. *ad Heb.* ſaith: *Faith alone ſufficeth not. S. Aug. de fide & operibus cap.* 51. ſaith: *I ſee not, why Chriſt ſhould ſay.* If thou wilt have life everlaſting, keep the commandements, *if without obſerving of them, by onely Faith, one might be ſaved.*

XXII.

That no good Works are meritorious.

COntrary to the expreſs words of their own Bible, *Mat.* 16. 27. *For the*

the Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works. He saith not that he shall reward every man according to his *mercy*, or their *faith*, So S. *August. de verbis Apost. serm.* 35. doth interpret.

Mat. 5. 12. *Rejoyce and be glad, for great is your reward in heaven.* The word *Reward*, in *Latine* and *Greek*, signifieth *wages* and *hire*, due for works, and so presupposeth a meritorious deed, as the *Rhemish* Testament noteth upon this place.

Again Mat. 10. 42. *Whosoever shall give to drink, a cup of cold water onely, in the name of a Disciple, verily, I say unto you, he shall in no wise lose his reward.* Therefore good works are meritorious.

2 Cor. 5. 10. *For we must all appear before the judgement seat of* Christ, *that every one may receive the things in his body, according to that he hath done, whether it be good, or bad:* Words most clear, that Heaven is as well the reward of good works, as Hell is the stipend of evil

There-

Therefore they muſt needs be enemies of a good life, and of all good works, who teach the contrary.

See more 1 *Cor.*19.17. *and* 18.25. *Heb.*11.26. *Pſal.*18.20. 1 *Cor.* 4. 5. *and* 3.8.2. *Eſdras* 15.19. *Apoc.* 22. 12. *Apoc.* 16.6. *Apoc.* 3.4. *and* 22. 12. *Rom.* 2.6. *Eccleſ.* 12. 2. *Coloſ.*3. 23. *Luke* 16.9. *and* 6.38. *Gen.* 15.1. *Jerem.*31.16. *Sap.*5.16. 1 *Tim.* 4.8. 2 *Theſ.*1.6. *Rom.*11.21.

¶ The holy Fathers unanimouſly affirm the ſame, *S. Amb. de apolog. David cap.* 6. *S. Hier. l.* 3. *cont. Pelag. S. Aug. de ſpiritu & lit. cap. ult. and* others.

XXIII.

That faith once had, cannot poſſibly be loſt.

COntrary to the expreſſe words of their own Bible, *Luke* 8.13. *They on the rock, are they, which when they hear, receive the word with joy, which for awhile believe, and in the time of tentation fall away.* Therefore faith once had, may afterwards be loſt.

1 *Tim.*

1 *Tim.* 1. 18. 19. *This charge I commit unto thee, Son* Timothy, *according to the prophesies which went before on thee, that thou by them, mightest war a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwrack.* Both which places do plainly reprove this false doctrine. *That no man can fall from the faith, which he once truly had.*

2 Tim. 2. 16. &c. *Shun profane and vain bablings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is* Hymeneus, *and* Philetus, *who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some.* If faith once had could not be lost, this saying of the Apostle should be false.

See more 1 *Tim.* 6. 20. *Rev.* 2. 5. *Luke* 19. 24. *Matth.* 25. 8, *&c. Rom.* 11. 20.

¶ The Fathers affirm the same frequently, and among the rest *S. August. de gratia & lib. arbit. de correp. &*

gratia,

gratia, & ad articulos falso impositos. concil. Trid. sess. 6. cap. 9. 12. 13. and others.

They maintain,

XXIV.

That God by his will, and inevitable Decree, hath ordained from all eternity, who shall be damned, and who saved.

CONtrary to the expres words of their own Bible, 1 *Tim.* 2. 3, 4. *God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.* Meaning, by his conditional will, that is to say, if men will themselves, by accepting, doing, or having done all things requisite by Gods Law: for God useth not his absolute will, or power towards us in this case. Therefore he hath not willed, and inevitably decreed any at all to be damned, as our Adversaries hold.

2 Pet. 3. 9. *The Lord is not slack concerning his promise, &c. not willing that any should perish, but that all*

all should come to repentance, Therefore he is far from ever making any such decree, as our Adversaries would perswade us.

Wisdom 1. 13. *For God made not death, neither hath he pleasure in the destruction of the living.* The reasons, which conclude this truth, are manifest: for we must assure nothing of those things, which depend upon the onely will of God, without clear and evident revelation. But predestination is such. Therefore, *&c.*

See more *Ose* 13.9. *Ezech.* 18.32. *Wis.* 11.24. *Joan.* 3.16. *Rom.* 11.20. 32. *Prov.* 20.9. *and* 28.14. *Phil.* 2. 12.1. *Cor.* 4.4. *and* 9.27. *and* 10.12. *Eccles.* 5.5. *Job* 9.2. *Joel* 2.14. *Jonas* 3.9. *Acts* 8.20. *Jer.* 17.9.2 *Joan.* 1.8.

¶ See the Fathers, that affirm the same in particular S. *Aug. l.* 1. *civit. Tertul. orat. c.* 8. *S. Cypr. lib.* 4. *epist.* 2. *And S. Amb. lib.* 2. *de Cain and Abel, will not that we refer unto God the prevarication of* Adam, *or the treason of* Judas, *though he knew the sin before it was committed.*

Further they hold.

XXV.

That every one ought infallibly *to assure himself of his Salvation, and to believe, that he is of the number of the Predestinate.*

CONtrary to the expresse words of their own Bible, 1 *Cor.* 9. 27. *I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I my self should be a cast-away.* A man would think, that S. *Paul* might be as sure, and as confident of Gods grace and salvation, as any one of our Protestants be; and yet you see he durst not adhere unto their presumptuous, and unhappy security.

Rom. 11. 20. 21. *Thou standest by faith, be not high minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity; but towards thee good-*

ness,

nesse, if thou continue in his goodnesse, otherwise thou also shalt be cut off.

And *Philip.* 2. 12. *Work out your own salvation, with fear and trembling.* Most plain forcible places, against the vain security of salvation.

See more, *Prov.* 28. 14. *Eccles.* 9. 1. 2. 2 *Tim.* 2. 15. 2 *Pet.* 1. 10. *Tob.* 12. 2. 13. *Pro.* 20. 9. *Eccles.* 5. 5. *Job* 9. 20. *Psal.* 18. 13. 1 *Cor.* 4. 4. *Deut.* 4. 29. 2 *Cor.* 10. 18. 1 *Pet.* 1. 17.

¶ See. S. *Amb. ser.* 5. *in Psal.* 118. S. *Basil in constit. monast. c.* 2. *S. Hier. l.* 2. *advers. Pelagianos*, & *l.* 3. *in Jerem. cap.* 13. *S. Chrysost. hom.* 87. *in Joan.* And *S. Aug. in Psal.* 40. saith: *I know full well that the justice of my God remaineth; Whether my own justice remain or no, I know not; for the Apostle terrifieth me saying: He that thinketh himself to stand, let him take heed lest he fall: S. Bern. ser.* 3. *de Advent.* & *ser.* 1. *de Septuages.* saith: *Who can say, I am one of the Elect*, &c.

XXVI.

That every man hath not an Angel-Guardian, or keeper.

CONtrary to the expreſs words of their own Bible, *Mat.* 18. 10. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven, their Angels do always behold the face of my Father, which is in heaven.* Therefore they have their Angel-keeper. A thing ſo plain, that *John Calvin* durſt not deny it, although he would ſeem to make a doubt of it. *lib.* 1. *Inſt. cap.* 14. *ſect.* 7.

Pſal. 91. (we 90.) 11. 12. *He ſhall give his Angels charge over thee, to keep thee in all thy ways; they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* This very paſſage. *S. Cyril of Alexandria lib.* 4. *cont. Julian.* applieth to our Angel-keeper.

Acts 12. 13, &c. S. *Peter* knocking at the door, they ſaid; *It is his Angel.* Lo, how apparently the faith of the primitive Church appeareth concerning this point.

See more, 1 *Cor.* 11.10. *Zachary* 3. 10. *Luke* 15.10. *Luke* 16.22. *Tob.* 5. 15.20. *Tob.* 12. 12. *Tob.* 5.27. *Exod.* 23.23. *Ioshue* 5.13. *Num.* 22. 22.31. *Gen.* 24.40. *Dan.* 9.22.

q See S. *Greg. dial.* 4. *cap.* 58. *S. Athanas. de communi Essentia. S. Chrysost. hom.* 3. *in ep. ad Colos. lib.* 6. *de sacerd. Greg. Turonens. lib. de gloria. mart. S. Aug. ep. ad Probam cap.* 9. *and epist.* 69. *ad fratres in eremo lib.* 11. *cap.* 31. *civit. S. Hier.* upon these words, *Their Angels*, &c. *Mat.* 18.10. teacheth; *That it is a great dignity, and marvelous benefit, that every one hath from his nativity, an Angel for his custody and patronage.*

XXVII.

That the holy Angels pray not for us, nor know our thoughts, and desires on earth.

CONtrary to the expres words of their own Bible, *Zachary* 1. 9. 10. 11. 12. *Then the Angel of the Lord answered and said, O Lord of*

Hosts, how long wilt thou not have mercy on Hierusalem, *and on the Cities of* Juda, *against which thou hast had indignation these threescore, and ten years*, And what, I pray you, is a prayer, if this be not? Therefore the holy Angels pray for us.

Tob. 12. 12. *Now therefore, when thou didst pray, and* Sarah *thy daughter-in-law, I did bring the remembrance of your prayers before the holy One.* He who pleaseth to read the whole Chapter, shall clearly see the manifold benefits besides this one, which men receive at the hands of Angels: for which see the Annotations of the Catholick Bible upon this place.

Revel. 8. 4. *And the smoke of the incenses of the prayers of the Saints, ascended from the hand of the Angel before God.* What can be possibly spoken more plain, to prove that Angels offer up prayers before God? yea this very place is so understood by S. *Irenæus l.* 4. *cap.* 34. towards the end.

See more *Gen.* 19. 18. 19. 20. *Dan.* 8. 15. *Dan.* 9. 20. *Acts* 5. 19.

¶ See

¶ See also S. *Hilary* in *Psal.* 129. who saith: *The intercession of Angels Gods nature needeth not, but our infirmity doth* S. Amb. *lib. de viduis. Victor. utic. lib.* 3. *de persecut. Vandal.*

XXVIII.

That we may not pray to them.

CONtrary to the express words of their own Bible *Gen.* 48. 16. *The Angel which redeemed me* (we read, *delivered me*) *from all evil, bless these lads,* &c. Here some perhaps will say, that this was God, and not an Angel. This is but a sorry shift; for God had not then redeemed man, but long after. Yea this very passage is applyed by S. *Chrysost.* to our Angel-Gurdian *hom.* 3. *upon the* 1. *to the Colos.* And by *S. Hierom.* upon the 66. of *Isa.* Also. S. *Basil. l.* 3. *cont. Eunom.* affirmeth, that this was spoken of a true Angel, and not of God: which being so, who can with reason say he prayed not unto him? 1 Tob. 5. 16. *And when his son, had prepared all things for the journey,*

his father said, Go thou with this man, and God which dwelleth in heaven prosper your journey, and the Angel of God keep you company. Both God is here prayed unto, and his Angel also at the same instant, saying, *God prosper you in your journey, and the Angel of God keep you company.*

Ose 12. 4. *Yea, he had power over the Angel, and prevailed; he wept, and made supplication unto him.* Lo, what is plain, if this be not, for proof of prayer to the blessed Angels?

But some perhaps will say; I could be perswaded to pray to Angels, if I could assure my self that they could hear me, and knew what passeth here on earth. To this I answer likewise out of their own Bible, *Luke* 15.10. *There is joy in the presence of the Angels of God over one sinner that repenteth.* Now what more plain than that the Angels in Haven know what we do on earth; which if they did not, how could they rejoyce at the conversion of a sinner? Therefore we may pray lawfully unto them.

See more, *Ose* 12. 4. *Song of the three*

three Children verſ. 36. *Pſal.* 14. 8. *Num.*22.34. *Gen.*19.18.19.20. *Pſal.* 148. 2.

¶ S. *Auguſtine* expounding thoſe words of *Iob* 19. 21. *Have pitty upon me, have pitty upon me, O ye my friends, for the hand of God hath touched me,* ſaith expreſly, that holy *Iob addreſſed them to the Angels.* As alſo thoſe other of *Iob* 5. 1. *Call now, if there be any that will anſwer thee,* &c. the ſame *S. Aug.* expoundeth *of praying to Angels,* in his *Annot. upon* Job.

Proteſtants hold.

XXIX.

That the Angels cannot help us.

CONtrary to the expreſs words of their own Bible, *Dan.*10.13. *Michael one of the chief Princes came to help me.* Which is further verified *Revel.*12.7. 10. Where the ſelf-ſame *Angel,* with his fellow-*Angels,* fought a battel with the *Dragon,* and with his *Angels.* Therefore they can help us.

Ibid. verſe 21. *And there is none that holdeth with me in theſe things, but* Michael *your Prince.* Therefore the Angels can help us.

Acts 12. from *verſe* 7. to verſe 12. *Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me.*

See more *Mat.* 2. 13. *Mat.* 4. 6. *Pſ.* 91. (we 90) 11. 12. *Act.* 5. 19. *Act.* 27. 23. *Pſal.* 104. (we 103.) 4. *Heb.* 1. 7. *Luke* 16. 22. *Gen.* 19. 10. 15. 16. *Gen.* 2. 17. *Iſa.* 63. 9.

¶ The ancient Fathers affirm the ſame. *S. Juſtin. Apol.* 2. *S. Amb. l. de vid. Victor. Uticenſ. l.* 3. *de per ſec. Vand.* And *S. Aug. de civit. l.* 12. *c.* 31. ſaith. *The holy Angels do help us without all difficulty, becauſe with their ſpiritual motions (pure and free) they labour or travel not.* Again in *Pſal.* 62. he ſaith: *The Angels wait upon us pilgrims, and by the commandments of God, do help us:* the place begins, *Attendunt nos peregrinos.*

XXX.

XXX.

That no Saint deceased, hath afterward appeared to any upon earth.

CONtrary to the expresse words of their own Bible. *Mat.*17.3. *And behold there appeared unto them* Moses *and* Elias *talking with them.* Therefore Saints deceased, have afterwards appeared to some on earth.

Mat. 27.52. *And the graves were opened, & many bodies of Saints which slept, arose, and came out of the graves after his resurrection, & went into the holy City, and appeared unto many,&c.*

2 Mac. 15. 12. *Onias the High-Priest, after he was dead, appeared to Judas Machabeus alive.* The like did *Samuel* unto *Saul.* What shall we say then to those, that will deny a truth so clear? For some such my self have met with a!.

See more *Luke* 16.27.28. *Joan.*11. 44. *Luke* 7.15. *and* 23. *Matth.*9.25. *Mark* 5. 42.

¶ See S. *Bede l.*5. *cap.* 13. *hist. of England.*

England. S. and Gregory in his book of *Morals*, in ſundry places.

XXXI.

That the Saints deceaſed, know not what paſſeth here on earth.

COntrary to the expreſſe words of their own Bible, *Luke* 16. 29. Where *Abraham* knew that there were *Moſes* and the Prophets Books here on earth, which he himſelf had never ſeen when he was alive, as *S. Aug.* Witneſſeth *lib. de cura pro mortuis cap.* 14. Therefore the Saints deceaſed, know what paſſeth here on earth.

John 5. 45. *Do not think that I will accuſe you to the Father, there is one that accuſeth you, even* Moſes *in whom ye truſt.* But, how could *Moſes* (dead two thouſand years before) accuſe thoſe that were then living, if the Saints deceaſed, know not what paſſeth here on earth?

Like unto this, is that *Revel.* 12. 10. *And I heard a loud voice ſaying in hea-*

heaven,&c. The accuser of our brethren is cast down, which accuseth them before our God day and night. Now the divels cannot accuse men day & night before God, but they must first know whereof: who then will for shame deny that to Saints and Angels, which must needs be granted to the very divels?

2 Kings 6. 12. (we 4. Kings) *O King* Elisha, *the Prophet that is in* Israel, *telleth the King of* Israel the *words, that thou speakest in thy bedchamber.* Hence I thus argue: if the light of Prophecy could extend it self so far, as to make known, see, and understand things so secret, yea, even to inward thoughts: who can with reason deny, that the light of glory can do the same in the souls of the blessed?

The like is proved out of many other places of holy Scripture, as 2 *Reg.* 5. 26. where the Prophet *Elizeus*, being afar off, saw all that passed betwixt *Naaman*, and *Giesi* his servant. Saint *Paul* was rapt into the third Heaven, and saw that which was not to be told

told to man 1 *Cor.* 12. *S. Stephen* saw from earth *Christ* sitting at the right hand of his Father, *Acts* 7. The rich-glutton saw from hell to heaven (as Protestants confesse;) how then say they, that the Saints cannot know or see from heaven to earth?

And without some reciprocal knowledge, there could be no communion at all, between the Saints in Heaven, and the faithfull on earth (the which is an article of our creed) which notwithstanding the continual passage of souls thither, doth convince.

See more *Mat.* 19.38. *Revel.* 2.26. *Luke* 22.30. *Acts* 5.3. 1. *Kings* 28. 14. *Eccles.* 4.6.23.

¶ See *Eusebius serm. de Annunt. S. Hier. in epitaph. Paul. S. Maximus serm. de S. Agnete.*

XXXII.

That the Saints pray not for us.

CONtrary to the expresse words of their own Bible *Rev.* 5.8. *The four and twenty Elders fell down before the Lamb*

Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of Saints, Lo, how among so many divine and unsearchable mysteries set down in holy Writ without exposition, it pleased God, that the Apostle himself should clearly open this point unto us, saying: *which* (odours) *are the prayers of Saints*, that so our adversaries may have no excuse of their errour. Therefore the Saints pray for us.

2 Machab. 15. 14. *Then* Onias *answered saying: This is a lover of the brethren, who prayeth much for the people, and for the holy City, to wit*, Jeremiah *the Prophet of God.* Ancient *Origen hom.* 18. *in Joan.* saith it appeareth that Saints, departed from this life, have care of the people, as it is written in the *Acts* of the *Macchabees*, many years after the death of *Jeremy.*

Jerem. 15. 1. *Though Moses and Samuel stood before me, yet my mind could not be towards this people.* Hence *S. Hierom.* in his Commentaries, and *S. Greg. lib. 9. of his Morals. cap.* 12.

do

do gather, that *Moſes* and *Samuel* after their death, both could, and did ſometimes, pray for the ſame people: for otherwiſe it ſhould be abſurd to ſay: *Though* Moſes and Samuel *ſtood before me*, &c.

Baruch 3, 4. *O Lord almighty, thou God of* Iſrael, *hear now the prayers of the dead Iſraelites* (we read, *of the dead of* Iſrael.) And *Theodaret* paraphraſing upon the Prophet *Baruch*, interpreteth this place as Catholicks do. Therefore the dead of *Iſrael*, prayed for the living.

Revel. 2. 26. 27. *And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he ſhall rule them with a rod of Iron.* Since *Jeſus Chriſt* therefore imparteth his power unto them upon nations, therefore they may with *Jeſus Chriſt*, pray for thoſe over whom they are thus eſtabliſhed. So S. *Auguſtine* expoundeth the ſame; writing upon the 2. *Pſalm.*

We read alſo in the 16. of S. *Luk.* that the rich Glutton in hell, prayed for

his

his brethren that were on earth. If therefore the Saints in heaven pray not for us their brethren on earth, then we may say, that greater is the charity of the damned, than of the saved. But this were too absurd to say. A conclusion which S. *Aug.* draweth from this very place.

¶ See S. *Aug. serm.* 15. *de verbis Apost. S. Hilar. in Psalm* 129. *S. Damascen lib.* 4. *de fide cap.*16. With many others.

XXXIII.

That we ought not to beseech God to grant our prayers in favour of the Saints, or their merits: nor do we receive any benefit thereby.

TWo wayes there are of praying by the mediation of the blessed Saints. The one by beseeching God to grant our desires in favour of them, and their merits. The other, by expressly praying them, to interceed, and pray to God for us. Both being impugned by our Reformers, we will prove them out of their own Bible.

The

The proof of the first is contrary to the expresse words of their own text, *Exod.* 22. 13. *Remember* Abraham, Isaac, *and* Israel thy *servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed, as the stars of heaven*, &c. *And our Lord repented* (we read, *was pacified*) *of the evil which he thought to do unto his people.* See how plainly *Moses* prayed to God, by the mediation of the holy *Patriarchs.* A form of prayer so pleasing to him, as having said a little before, that for their sin *of Idolatry, he would consume them*, the memory of his holy Servants being but laid before him, he presently pardoned them. Therefore we may beseech God to grant us our prayers in favour of them. *Theod. quæst.* 67. *in Exod.* writeth, that *Moses* not thinking himself sufficient, to appease God by himself; added the intercession of the holy *Patriarchs.* And the like doth. S. *Aug. quæst.* 149. *in Exod.*

2 *Chron.* 6. 16. *Now therefore, O Lord God of* Israel, *keep with thy ser-*

servant David, *that which thou hast promised him.* And *Psal.* 132. (we 131) *Lord remember* David, *and all his afflictions.* Lo, again the faith of the ancient Church of God, before the coming of *Jesus Christ*, how & fervent they were in this devotion, still alledging the memories and merits of their Saints deceased, thereby to move Gods mercy towards them. So prayed *Solomon*, 2 *Chron.* 1. 9. So prayed *Isai* 63. 17. So prayed *Hester* 13, 14. So prayed *David* 1 *Chron.* 29. 18. naming *Abraham*, *Isaac*, and *Jacob*, for his intercessours. Who ever heard a Protestant to say; Lord remember thine own mother, and all her afflictions, or *Peter* and *Paul* and their persecutions: Nay, they desire the Papists to hold them blameless for fear (forsooth) lest they should blaspheme.

Exod. 20. 5. *I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love*

love me, and keep my commandements. Here again God threatneth to punish the demerits of wicked men, deceased, unto the fourth generation of their children alive: and to reward the merits of goodmen deceased, unto the thousand generation of their children alive. Therefore we at this very day, receive benefits by means of our godly Ancestors deceased a thousand generations ago. Thus much proof of the first point, and to pass unto the second.

XXXIIII.

That we ought not expresly to pray them to pray, or interceed to God for us.

CONtrary to the expres words of their own Bible, *Luke* 16. 24. *Father* Abraham, *have mercy on me, and send* Lazarus, *that he he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame* Lo, two Saints are here prayed unto, and besought in one *ver.* & yet our Reformers

mers uſually bid us ſhew them ſo much as one place in all the Bible for proof hereof. Where then, for Gods ſake: are their eyes?

But they will reply, and ſay that this is a Parable and not a prayer: which we deny, offering to be tryed by the voice of ten renowned and ancient Fathers, all affirming this to be a true Hiſtory, and not a Parable, as *Theophilact*, *Tertulian*, *Clemens Alex.* S. *Chryſoſtom*, *S. Irenaus*, *S. Amb.* *S. Auguſtine*, *S. Gregory*, *Euthimius*, and our Country man *Venerable Bede.*

But grant it to be a Parable; what doth this make, either for them, or againſt us? For every Parable is either true in it ſelf, and in the perſons named, or at leaſt is, or may be true in ſome other; or elſe it were a flat lye, or at leaſt a fixion or fable, which I preſume they will never deny.

Whereupon I thus conclude as *S. Auguſtine* did a little before upon the ſelf-ſame Hiſtory; If the rich Glutton in hell, prayed to *Abraham*

ham, who (as our Reformers say) was in heaven, why may not we, who are in earth, pray to them who are in heaven.

Job 5. 1. *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?* (we read *and turn to some of the Saints.*) Now if it had not been the custome in the time of Job, to invocate the holy Saints, it had been frivolous for *Eliphas*, to have asked *Job*, to which of the Saints he would turn him. Whereto I adde, that S. *Angust.* expound this very place in his annotations upon *Job*, in the same sense that Catholicks do; yea, and long before him the *seventy Interpreters*. See more 2 *Pet.* 1. 15. *Dan.* 3. 28. *Hester* 13. 14. 1. *Chron.* 29. 18. *Luke* 16. 9. *and* 15. 10.

¶ The Fathers that affirm the same are. *S. Dionysius cap.* 7. *Eccles. Hier. S. Athanasius serm. de Annun. S. Basil orat. in* 44. *Mart. S. Chrysost. hom.*66 *ad popul.* Finally *S. Hier.* prayed to *S. Paula, in Epi. S. Paula. S. Maximus* to *S. Agnes, serm. de. S. Barnard* to our B. Lady and the like.

XXXV.

XXXV.

That the Bones, or Relicks of Saints, are not to be kept, or reserved, no virtue proceeding from them, after they be once dead.

CONtrary to the expresse words of their own Bible, 2 *Kings* 4. 13. 22. where it is written, that the bones of *Elisæus*, being touched by one that was dead, did revive him. But this could not be, had not some virtue proceeded from them.

Acts 5. 14, 15. *And believers were the more added to the Lord, multitudes both of Men & Women: insomuch that they brought forth the sick into the streets, and laid them on Beds and Couches, that at the least the shadow of* Peter *passing by, might overshadow some of them.* It followeth in ours (*and that they all might be delivered from their infirmities*) which is quite left out in the *English* Bibles, though those set forth in the beginning of Queen *Elizabeth's* reign have it as ours, in particular, that of Anno 1560. Whereupon S. *Aug.*

ser.

ſer. 39. *de Sanctis*, ſaith: *If the ſhadow of S.* Peters *body could help them, how much more now the fulneſſe of his power?* Wherein he ſuppoſeth two things. The one; that the ſhadow of his body being here on earth, did both help and heal infirmities (which the late *Engliſh* Bibles all leave out, as I ſaid, becauſe it makes not for them) The other; that being in Heaven, he can ſtill help us by his power.

Acts 19.11.12. *And God wrought ſpecial miracles by the hands of* Paul, *ſo that, from his body were brought unto the ſick, hand-kerchiefs, or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.* S. Chryſoſtom. *tom.* 5. *cont. Gentiles, Quod Chriſtus ſit Deus*, in a whole book proveth hereby, and by the like virtue of other Saints, and their Relicks, that Chriſt their Lord and Maſter is God, whoſe ſervants ſhadows, and napkins could do ſuch wonders.

See more, *Exod.* 13. 19. 2. *Reg.* 2. 8. 14. *John* 1. 27. Where *S. John* had a reverend eſteem of the very latchet of our

our Saviours shoe, as of a Relick, which he was not worthy to unbuckle, or touch with his hand: And the Woman with the bloudy flux, of the hem of his holy garment.

¶ See the ancient Fathers that affirm the same. *Euseb. lib. 7. hist. cap. 15. S. Athanasius in vita S. Antonii. S. Basil in Psal. 115. S. Chrysost. ser. de sanctis Juventio & Maximo.* And S. Ambr. saith: *But if you ask me, what I honour in flesh dissolved, I honour in the Martyrs flesh his wounds, received for Christs name.* And, *I honor his Ashes, made holy by the confession of Christ.*

Protestants hold.

XXXVI.

That creatures cannot be sanctified, or made more holy than they are already of their own nature.

CONtrary to the expresse words of their own Bible, 1 *Tim.* 4. 4. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God, and prayer.* Yea,

it was a common use in the primitive Church, to bring bread to Priests to be hallowed, *Author oper. imp. hom.* 14. *in Matth.* and being blessed, to send it for sacred tokens from one Christian to another, as *S. Aug.* witnesseth, *ep.* 31. 34. 35. 36.

Mat. 23. 17. *Ye fools and blind, whether is greater, the gold, or the temple that sanctifieth the gold?*

Mat. 23. 19. *Ye fools and blind whether is greater, the gift, or the Altar that sanctifieth the gift?* Lo, how plainly our Lord affirmeth in both these places, that the *Temple* sanctifieth the *Gold*, and the *Altar* the *Gift*: and generally all creatures, severed from common and profane use to religion and worship of God, are thereby made sacred and holy. Are not they therefore much to be blamed, who keep such a scoffing at Holy water, Holy ashes, and the like?

See more 2 *Reg.* 2. (we 4. 2.) where the Prophet *Elisæus* applied salt to the healing and purifying of the waters. *Toby* 6. 8. where the Angel *Raphael* used

sed the Liver of a Fish, to drive away the Devil. 1 *Samuel* (we 1 Kings) 16. Where *Davids Harp* and Psalmody kept the evil spirit away from *Saul*.

¶ See S. *Greg. l.* 1 *dial. cap.* 4. *S. Aug. lib.* 18. *de civit. Dei. S. Hier. in the life of Hilarion, post medium S. Bede, lib.* 1. *cap.* 30. *hist. Anglia.*

XXXVII.

That children may be saved by their Parents faith, without the Sacrament of holy Baptism.

CONtrary to the expres words, both of truth it self, & also of their own Bible, *Joh.* 3. 5. *Verily, verily I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God.* Therefore they cannot be saved without Baptism.

Tit. 3. 5. *Not by works of righteousnes which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.*

Marc. 16. 16. *He that believeth, and is baptized, shall be saved: but he that*

believeth not, shall be damned. Seeing Infants therefore cannot believe, they must at the least be baptized, or else they cannot be saved.

Here they will object against us that of S. *Paul*, 1 *Cor.* 7. 14. That the children of the faithful are sanctified. But if they understand by their *sanctification*, that they are born without sin, they do directly oppugne S. *Paul*, who affirmeth (*Eph.* 1.) that we are all born the Sons of wrath, Yea, S. *Paul* in the self-same place saith, that the unbelieving Woman is sanctified by the believing Man: and yet I hope they will not say, that she obtains thereby the full remission of her sins.

Gen. 17. 14. *The uncircumcised Man-childe, whose flesh of his fore-skin is not circumcised, that Soul shall be cut off from his people.* But Circumcision was not more necessary to the *Israelites*, than Baptism to the Christians. Therefore, &c

¶ See S. *Aug. lib.* 1. *de peccat. merit. & remiss. c.* 30. *ep.* 90. 91. *S. Leo. epist.* 80. *ad Episcop. Campaniæ. S. Irenæus. l.* 3. *c.* 19. S. *Cyp. l.* 3. *ep.* 8 *ad Fidum.*

XXXVIII.

That the Sacrament of Confirmation is not necessary, nor to be used.

CONtrary to the expreſs words of their own Bible, *Acts* 8.14. *Peter and John prayed for them, that they might receive the holy Ghoſt (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jeſus.) Then laid they their hands on them, and they received the holy Ghoſt.* Thus the holy Ghoſt is given in Confirmation, which was not given in Baptiſm: how then is it not neceſſary, nor to be uſed?

Hebr. 6.1. *Therefore leaving the principles of the Doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the Doctrine of Baptiſm, and of laying on of hands.* Confirmation is here called one of the *Principles of the Doctrine of Chriſt*, and *a foun-*

dation of repentance: How then not necessary, nor to be used?

¶ See the Fathers that affirm the same. *Tertul. lib. de Resur. carnis. S. Pacianus lib. de Baptismo. S. Ambr. lib. de Sacram. S. Hierom. contra Lucifer.* And lastly, *S. Cypr. lib. 2. epist. 1.* speaking both of baptism and confirmation, saith: *That they may be sanctified, and be the sons of God; if they be born in both Sacraments.*

XXXIX.

That the bread of the supper of our Lord, was but a figure, or remembrance of the body of Christ *received by faith, and not his true, and very body.*

CONtrary both to the expres words, and truth of their own Bible, *Luke 22. 15. With desire I have desired to eat this passeover with you before I suffer.* Now to refer these words to a figurative eating onely by Faith, were most absurd: for we cannot say, that Jesus Christ could receive, or eat himself in this sense sith all Divinity forbids

us to admit Faith in the Son of God; Therefore that *Paſche*, which he ſo greatly deſired to eat with his Diſciples before he ſuffered, was the *Paſche* of his own true body.

Luke 22. 16. *For I ſay unto you, I will not any more drink of the fruit of the vine, until it be fulfilled in the Kingdom of God.* Words of wonderful force, and which cannot be underſtood figuratively, no more than the former; it being a thing as clear as the Sun, that of material bread and drink, there is no uſe at all above in Heaven.

John 6. 51. *I am the living bread which came down from Heaven: if any man eat of this bread, he ſhall live for ever. And the bread that I will give is my fleſh, which I will give for the life of the World.* Beza is very angry, when we ask him, If the bread that came down from Heaven, be living, or life-giving bread? He willingly grants us the later, but cannot endure to hear tell of the former, and therefore tranſlateth *life-giving*, inſtead of *living*. But this is abſurd, for the Sun is life-giving,

ving, but is not living: & being granted to be living, what else is it than his body?

And note withal, that thus our Lord spake of this blessed bread, before he gave it.

Matth. 26. 26. *Take, eat, this is my body.* And *Luke* 22. 19. *This is my body, which is given for you.* What I pray can be spoken more plain? Notwithstanding, they will needs maintain and affirm, that what he gave, and they received, was nothing else but bare bread.

Note also, that our Lord spake this at the very giving thereof. 1 *Cor.* 10. 16. *The cup of blessing which we bless, is it not the Communion of the bloud of Christ? The bread which we break, is it not the Communion of the body of Christ?* And 1 *Cor.* 11. he addeth: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* Thus both *before* our Lord gave it; *at* the very giving of it, and his Apostles and Disciples *after* he had given it unto them,

them, and they to others, all of them call it expresly our *Lords Body.*

Finally, against their true and real receiving of Christ by Faith, I say: Either the Soul ascendeth to Heaven, there to feed on Christ by Faith (which *Calvin* confesseth:) or else Christ descendeth to earth to feed the same. Not the first, for so the unglorified Soul of man, should be in two places at once; which yet they deny even to the glorified body of Jesus Christ. Not the second, for so Christ should be in two places at once, whom yet they say the Heavens must contain till the day of Judgement, *Acts* 3.

¶ See Fathers that affirm the same, *S. Ignat. in ep. ad Smyr. S. Justin Apol. 2. ad Antoninum. S. Cyprian ser. 4. de lapsis. S. Ambr. l. 4. de Sacram.* saith: *It is bread before the words of the Sacrament, but after, &c. of bread it is made the flesh of Christ, S. Remigius* saith: *The flesh which the word of God took in the Virgins womb, and the bread consecrated in Church, are one Body.*

XL.

That we ought to receive under both kinds; and that one alone ſufficeth not.

CONtrary to the expreſs words of their own Bible, *John 6. 51. If any man eat of this bread, he ſhall live for ever, and the bread which I will give, is my fleſh.* Here everlaſting life is promiſed by our Lord himſelf, to him that eats of this bread onely: Therefore one kinde doth ſuffice.

Luke 24.30.8.35. Chriſt at *Emaus* communicated to his Diſciples under one kinde. Both S. *Auguſtine* and *Theophilact* expound this place of the B. Sacrament in the ſame ſence, *lib. de conſenſ. Evang. cap.* 35. *S. Chryſoſt. hom.* 17. *operis imperfecti. S. Thomas of Aquin*, and many others.

But they will alleadge to the contrary that of S. John, *Unleſs you eat the fleſh of the Son of man, and drink his blood, you ſhall not have life in you.* The anſwer hereto is very eaſie, which

is, that the conjunction *and*, is there taken disjunctively instead of *or*, as is learnedly observed by Doctour *Kellison*, in his reply to M. *Sutcliff*, p. 189. Again, Christ in those words, teacheth us the precept, and not the manner of the precept; that is to say, he commands us to receive his body and his bloud, without determining whether under one kinde, or under both, as the Counsel of *Trent* declareth. For he that said; *Unless you eat the flesh of the Son of man, and drink his bloud, you shall not have life in you*, hath also said; *If any one eat of this bread, he shall live for ever.* And he that said, *He that eateth my flesh, and drinketh my bloud, hath life everlasting*; hath also said; *The bread which I will give, is my flesh for the life of the world.* He that said; *Who-so eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him*, hath likewise said; *He that eateth this bread, shall live for ever.* Therefore one alone doth suffice.

See more *Acts* 2. 42.

XLI.

They further hold.

XLI.

That there is not in the Church, a true and proper Sacrifice; and that the Mass is not a Sacrifice.

CONtrary to the expresse words of their own Bible, *Mac.* 1. 11. *From the rising of the sun even to the going down of the same, my Name shall be great among the Gentiles, and to every place Incense shall be offered to my Name, and a pure offering.* But this Sacrifice, or pure Offering cannot be understood of *Christ* upon the Cross (as they would have it) which was offered onely once, and in one place, and then also not among the *Gentiles*, nor yet can be ever iterated: therefore neither is, nor can be other, than the dayly Sacrifice of the Mass.

Psal. 110. (we 109.) 4. *The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of* Melchisedech. But *Melchisedechs* Sacrifice was made in bread and wine: there-

therefore it must either be granted, that our *Saviour* doth now sacrifice (yea, and ever shall) in bread and wine above in Heaven (which were absurd to say:) or else that this is meant of the sacrifice of the Mass, whereon the Eternity of his Priest-hood doth depend on earth. Nor can this be in a spiritual sort onely, for that would not make him a Priest of any certain order, as *Melchisedech* was.

Luke 22.19. *This is my body, which is given for you.* Which words do plainly prove, not onely that *Christs* body is truly present, but withal so present, as that it is given, offered, and sacrificed for us. For *Christ* saith not, *which is given to you broken to you, or shed to you*, but, *for you*; Which clearly sheweth it to be a sacrifice: it being evident, that one would never say of the Sacrament (in the quality of a Sacrament) that it is given for man, but to man; that is to say, that a man receiveth it: and contrarywise of a Sacrifice, that it is offered, not to man, but for man.

See

See more *Heb.* 7. 15. 16. 17. *Heb.* 8. 1. 3. *Heb.* 9. 11.

¶ The Fathers that affirm the same, are S. *Clement. Apost. cont. lib.* 6. *cap.* 23. who calleth it: *A reasonable, unbloudy, and mistycal* Sacrifice. S. Aug. *A singular, or most excellent sacrifice. lib.* 1. *cont. adverſ. leg. and Prophet. cap.* 18. 19. S. *Chryſoſt.* hom. in Pſal. 95. *The mystical table, a pure and unbloudy hoſt, a heavenly and moſt reverend Sacrifice.* Iſichius in *Levit. cap.* 4. ſaith; *that* Chriſt, *preventing his enemies, firſt ſacrificed himſelf in his myſtical ſupper, and afterwards on the Croſs.* S. *Greg. Niſſen. orat.* 4. *de Reſurrectione*, proving that our Saviour gave his body and bloud in ſacrifice for us in his laſt ſupper, ſaith excellently; *That a man cannot eat the ſheep, unleſs the ſlaughter go before*; and yet averreth this to have been done by *Chriſt* in his laſt ſupper.

XLII.

XLII.

That Sacramental Unction, is not to be used to the sick.

CONtrary to the expresse words of their own Bible. *James* 5. 14. *Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.* Hardly is there any Sacrament, whereof the matter, the ministrer, and the effect, are more expresly specified in all the Scripture, than of this. The form is the prayer, *Let them pray over him.* The matter, the oyl, *Anointing him with oyl.* The Ministrer, a Priest, or Elder of the Church, *Let him call for the Elders of the Church.* The primary effect is, the forgiveness of sins, and the secondary, the easing of the sick in body, saying: *And the Lord shall raise him up, and if he have com-*

mitted sins, they shall be forgiven him. Therefore Sacramental Unction, is to be used to the sick.

Mark 6. 13. *And they anointed with oyl many that were sick, and healed them.* Where it is clear, that the Apostles themselves, put in practice this holy Unction. Which *Beza* confesseth in his Annotations; saying, that it was a Symbole of admirable & supernatural virtue. And had he not reason so to say? For oyl of it self, could not be naturally the Antidote of all diseases: and albeit it were, yet the Apostles were not sent to practise Phisick, but to preach the Gospel; Yea, it were a thing both ridiculous, and impious to make them Trayclears, Carriers of Drugs, or Paracelsians.

Mark 16, 18. *They shall lay hands on the sick, and they shall recover.* But first, our Reformers are no true Priests. Secondly, they lay not their hands upon the sick. Thirdly, they annoint them not with oyl in the name of the Lord, as S. *James* willeth. Let them say the truth then and shame the devil,

are

are not they sick in their wits, who will oppose so plain Scriptures?

¶ See the Fathers that affirm the same, *Origen. hom. 2. in Levit. S. Chrysost. lib. 3. de sacred. S. Aug. in Speculo. & serm. 215. de temp. Venerable Bede in 6. Mark & 5. Jac.* with many others.

XLIII.

That no interiour Grace is given by imposition of hands, in holy Orders. And that ordinary Vocation, and mission of pastours, is not necessary in the Church.

CONtrary to the expresse words of their own Bible, 1 *Tim.* 4. 14. *Neglect not the gift* (we read *grace*) *that is in thee, which was given thee by propheſie, with the laying on the hands of the Presbitery.* See how plain, it is, that holy Orders do give grace. *D. Kellison* handling this question touching the mission of the Reformers, proveth learnedly (in his Reply *page* 7. & 44.) that

that this foundation being disproved, the whole frame of their Church and Religion falls: yea, that they have neither true faith, nor worship of God; and his reason is this: if faith depend of hearing, hearing of Preaching, Preaching, and administration of Sacraments of Ministers and Preachers, and Preachers and Ministers of their mission, where there is no mission (as they have none) there can be no true faith, nor lawful administration of Sacraments, and consequently no Religion. Therefore vocation is necessary in the Church.

1 Tim. 1. 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on thy hands.* How plain the holy Scripture is against them. But they reply, that laying on of hands is not needfull to them, who have already in them the spirit of God, and inward annointing of the holy Ghost. To which very question *Theodoret* maketh answer, that God commanded *Moses* (*Num.* 27.) to lay his hands upon *Josue*

sue, whereas by the Testimony of God himself, *Josue* had already in him the spirit of God: S. *Paul*, although he were called immediately from Heaven, yet was afterward sent with laying on of hands, *Acts* 13. 3.

Hebr. 5. 4. *And no man taketh this honour unto himself, but he that is called of God, as was* Aaron. Here our adversaries reply again, that *Aaron* had no external vocation. But this is easily solved, for *Aaron* was the first of his Order, and therefore could not have his calling by succession, and whose case is far unlike to our Reformers, unless they will confess also that they are the first of their Order; wherein they shall be easilie believed.

See more *Acts* 13. 2 *Tim.* 1. 6. 1 *Tim.* 5. 22. 2 *Tim.* 1. 8. *Num.* 27. 23.

¶ See also the holy Fathers that affirm the same, *S. Aug. lib.* 4. *quæst. super. Num. S. Cypr. ep. ad Magnum. Optatus Milevit*, the place begins; *Ne quis Miretur. Tertullian in præscript.* The place begins: *Edant origines.*

XLIV.

XLIV.

That Priests, and other Religious persons, who have vowed their chastity to God, may freely marry, notwithstanding their vow.

CONtrary to the expres's words of their own Bible, *Deut.* 23. 22. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God, will surely require it of thee, and it would be sin in thee: but if thou shalt forbear to vow, it shall be no sin in thee.* Out of which words, two things are clearly proved. The one, that it is both lawfull, and laudable to make Vows. The other, that Vows being once made, do binde, where otherwise there was no obligation before. Therefore such as have Vowed Chastity, may not, nor ought not afterwards, attempt to marry; which if they do, they break their Vow.

1 Tim. 5. 11. 12. *But the younger widdows refuse, for when they have begun to wax wanton against* Christ, *they will marry, having damnation, because they have cast off their first faith.*

faith. All the ancient Fathers that write upon this place, expound these words of the Apostle, of the Vow of Chastity, or of the faith and promise made to *Christ*, to live continently; as abundantly proved in the Rhemes Testament upon this place.

1 Tim. 5. 15. *For some already turned aside after Satan*, To marry, after the vow of chastity once made, is here termed by the Apostle himself, *turning aside after Sathan.* And hereupon it is, that we call the Religious that after marry (as *Luther*, *Bucer*, *Peter Martyr*, and the rest of that lascivious rabble) Apostates, Gods adulterers, incestuous sacrilegious and the like.

See more *Psal.* 66. 16. *Numb.* 6. 2. 18. *Josue* 21. 26. *Ierem.* 35. 18. *Eccl.* 5. 3. *Acts* 21. 23.

¶ See also the Fathers in confirmation thereof. *S. Aug. lib. de bono viduit. c.* 9. *S. Athanasius lib. de virginitat. S. Epiphanius hæres.* 48. *S. Hier. cont. Jov. l.* 1. *c.* 7. *What is to break their first faith* (saith *S.* Aug?) *They vowed and per-*

performed not, in *Pſal.* 75. The place begins; *Quid eſt, primam fidem*, &c.

XLV.

That faſting, and abſtinence from certain meats is not grounded on holy Scripture, nor cauſeth any ſpiritual good.

CONtrary to the expreſſe words of their own Bible, *Jerem.* 35. 5. *And I ſet before the Sons of the houſe of the* Rechabites, *pots full of Wine, and Wine-cups, and I ſaid unto them, drink ye Wine. But they ſaid, we will drink no Wine, for* Jonadab *the Son of* Rechab, *our Father, commanded us, ſaying; Ye ſhall drink no Wine, neither ye, nor your ſons for ever. Thus have we obeyed* Jonadab *our Father, in all that he hath charged us.* Therefore faſting is grounded upon holy Scripture.

Luk. 1. 15. *For he ſhall be great in the ſight of the Lord, and ſhall drink neither Wine nor ſtrong drink.* Thus was abſtinence, not onely foretold, but alſo preſcribed by the Angel; which plainly proveth that it was both a worthy

thy thing, and also an act of religion in S. *John Bapt.* as it was in the *Nazarites*, and *Rechabites* a fore-mentioned.

Acts 13. 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.* Hence the Church of God hath sufficient ground and warrant for the using and prescribing of publick fasts, (which was not fasting from sin, as our Reformers (forsooth) pretend, for such fasting they were ever bound to keep) and that at such times, or seasons as the Church pleased to prescribe (as in Lent, or the like) and not when every man lists, or the toy takes him in the head, as *Arius* and other Hereticks did teach, testified by *S. Aug. Hæres.* 53.

Mat. 17. 21. *Howbeit, this kinde of devils, goeth not out, but by prayer and fasting.* Behold the great force of prayer and fasting, able to expel the very devil. Therefore it causeth great spiritual good.

See more *Joel* 2. 12. *Mat.* 6. 16. *Mat.* 9. 15. 29. *Toby* 12. 8. *Luke* 2. 37. *Acts* 14. 22. 2 *Cor.* 11. 27.

2. *Cor.*

2 Cor. 6.5. Num. 30.14. 1 Tim. 4.3.
¶ And the Fathers. S. Ignat. ad Philip. S. Basil orat. de jejunio. S. Chrysost. orat. in sanct. Lavacrum. & hom. 1. in Gen. S. Ambr. ser. 4. S. Hier. in cap. 18. Isa. and many others.

XLVI.

That Jesus Christ *descended not into hell, nor delivered thence the souls of the Fathers.*

CONtrary to the expres words of their own Bible, *Ephes.* 4.8. *When he ascended upon high, he led Captivity captive* (in their margent, *or a multitude of captives*) *and gave gifts unto men. Now that he ascended, what is it, but that he also descended first into the lower parts of the earth?* These freed Captives to be the souls of the glorified, no man in his right wits will say; Nor the souls of the damned, for so the divels should be brought again into heaven; therefore they were the souls of the Fathers, which *Christ* delivered out of *Limbus*.

Acts 20.27. *Because thou wilt not leave my soul in hell, neither wilt thou*

thou suffer thine holy one to see corruption. These very words S. *Aug.* applieth to the proof of a third place, and saith: *Who but an infidell, will deny* Christ *to have descended into hell? Epist. 99. ad Evod.*

1 Pet. 3. 18. 19. *Being put to death in the flesh, but quickned by the spirit, by which also he went, and preached unto the spirits in prison* Now to understand by the word *prison*, heaven there is no sense, since it is called the seat of God, and not the prison of God. To understand it of the wicked, *Calvin* himself opposeth this opinion, and maintains that S. *Peter* speaks of the good, who were known from the dayes of *Noah.* And hereto, that this doctrine destroyeth an article of our Creed Therefore *Christ* descended into hell.

Heb. 11. 38. 39. 40. *And these all having obtained a good report through faith received not the promise:* (to wit of heaven) *God having provided some better thing for us, that they without us should not be made perfect:* to wit, in their perfect and compleat glory.

Whence it follows necessary that they must needs grant another place, distinct as well from the Heaven of the saved, as from the Hell of the damned, wherein these holy souls were detained.

Mat. 12. 40. *For as* Jonas *was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights, in the heart of the earth.* But how I pray, is this Figure fulfilled, if *Christ* were not as many days and nights in the heart of the earth, as *Jonas* was, who was not in the Whales belly in body only, but also in soul? Whence it followeth, that either *Christs* holy soul, was three days, and three nights in the heart of the earth, as well as his body, or that this place of Scripture, is either false, or unfulfilled. Which were most absurd to affirm.

Matth. 27. 52. 53. *And the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many.* Understood by *S. Ignatius* Bishop of *Antioch*, of *Limbus Patrum*, writ-

writing to the Citizens of *Trallis* thus: *many arose with our Lord, for the Scripture saith, that many of the bodies that slept arose with our Lord. He descended alone, returned with a multitude.*

Zach. 9. 11. *As for thee also by the bloud of thy Covenant, I have sent* (we read *let*) *forth thy prisoners, out of the pit, wherein is no water.* Both *S. Hier.* and *S. Cyril*, understand this pit, to be meant of *Limbus Patrum.* And with very great reason, for how absurd were it to say, that the damned have their share *in the bloud of the Covenant?* Or that they are *set forth* of their infernal pit? Or that they may be said to be *thy prisoners* (that is *Christ*) but rather the prisoners of the devils? Yea, where I pray (to speak properly) hath *Christ* had any prisoners at all (which he hath let forth) if not out of this place? Therefore, either *Christ* let forth prisoners out of *Limbus Patrum*, or this place likewise as the former, is either false, or not yet fulfilled.

Like unto this, is that of 1 *Samuel* 2, 6. *The Lord killeth, and maketh*

alive, he bringeth down to the grave (we read, *hell*) *and bringeth up* (we read *back again.*) See how plain and conform the faith of that old Church was, and is to this of ours, *bringeth down to hell or bring-back again*, which hardly in any clear ſenſe can be averred, if *Limbus Patrum* be denied. As for the word (*grave*) which they erroneouſly have added in ſtead of *Hell*, to diminiſh the force of ſo plain a place; why do they not as well foiſt the ſame into their Creed, in ſtead of *Hell*, as here they have done, and ſay, *Was crucified, dead and buried, he deſcended into the grave*? Who doth not ſee this abſurdity?

See more *Oſee.* 6. 3. *Pſal.* 16. 10. 2 *Pet.* 3. 19. *Zach.* 9. 11. *Rom.* 10. 6. *Eccl.* 24. 45. *Pſal.* 23. 7. *Gen.* 37. 35.

¶See alſo the Fathers that affirms the ſame. *S. Hier. in* 4. *and Epheſ. S. Greg. lib.* 13. *Moral. cap.* 20. *S. Aug. in Pſal.* 37. *verſ.* 1. The place begins: *Futurum eſt enim*, &c.

XLVII.

XLVII.

That there is no Purgatory fire, or other priſon, wherein ſins may be ſatisfied for after this life.

CONtrary to the expreſs words of their own Bible, 1 *Cor.* 3. 13. 15. *The fire ſhall try every mans work, of what ſort it is. If any mans work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo, as by fire.* S. Auguſtine writing upon the 37. *Pſal.* and drawing theſe very words of the Apoſtle into his diſcourſe, ſaith: *Becauſe it is ſaid (he himſelf ſhall be ſafe) that fire is therefore contemned. Yea verily, though ſafe by fire, yet that fire ſhall be more grievous than whatſoever a man can ſuffer in this life.* Thus he. Therefore there is a Purgatory fire, wherein ſins may be ſatisfied for after this life.

John 11. 22. *But I know, that even now, whatſoever thou wilt ask of God, God will give it thee. S. Martha,* the ſiſter of *S. Ma. Magdalen* believed, that our Lord (whom then, ſhe held only for a

holy man, or Prophet, and not for the Son of God, could obtain of God, ſomething profitable to her brother *Lazarus*, who was deceaſed. For having ſaid: *Lord, if thou hadſt been here, my brother had not been dead*, ſhe preſently added: *But I know that even now whatſoever thou wilt ask of God, God will give it thee.* Which ſpeech ſhe could never have uſed in any good ſenſe, if ſhe had not learned this doctrine of the Synagogue, who offered ſacrifices, alms and prayers for the departed, and unleſs ſhe had known and believed, that the dead might be holpen by the piety of the living; as *Cardinal Allen* learnedly concludeth in his Treatiſe of Purgatory.

Acts 2.14. *Whom God hath raiſed up loſing the ſorrows of hell.* In which words two things are to be noted, which clearly make for the proof of Purgatory. The one, that in this place, where *Chriſt* was, there were certain ſorrows and pains. The other, that ſome there were inflicted for ſin, upon whom he beſtowed that gracious benefit as to diſcharge

discharge and free them of those pains. For as the *Rhemes Testament* very well noteth, *Christ* was not in pains himself, but loseth other men out of their pains.

1 Cor. 15. 29. *Otherwise what shall they do, that are baptized for the dead?* From this place an evident proof is drawn touching the help which the souls departed out of this world may receive by the Church on earth, and consequently proveth Purgatory; understanding the pains and afflictions, which voluntarily we do inflict upon our selves, to exempt those that are therein: for to baptize, signifieth to afflict ones self, to do pennance, to suffer death, *&c.* as is evident in S. *Luke* 12.30. *But I have a baptism to be baptized with, and* Mark 10.38.

Luke 16.9. *And I say unto you, make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitation*, S. Ambrose upon this place, and S. *Aug. lib.* 21. *de Civit. cap.* 27. say, that it is to receive succour after death, accord-

ding as the word (*fail*) inforceth.

Luke 23. 42. *Lord remember me, when thou comeſt into thy kingdom.* *S. Auguſt.* ſaith in his fifth Book againſt *Julian* about the middeſt) that the good Thief in this prayer, preſuppoſed, that (according, to the common opinion) ſouls might be holpen after death.

2 Mac. 12. 44. 45. *For if he had not hoped, that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.* And in the next *verſe* he concludeth, *That it was an holy and good thought, &c.* This place of holy Scripture, is moſt clear for prayer for the dead: for had it not been the continual doctrine and practiſe of the Church to pray for the dead, neither could *Judas Machabæus* (who was himſelf a Prieſt) have ever thought of any ſuch remedy, as to gather twelve thouſand drachms of ſilver to ſend to *Hieruſalem*, to have prayers made for the relief of the ſouls ſlain in the wars: neither would the multitude of people have either contributed,

buted, or the Priests of the Temple, received the same, had they thought (as these men do) that it had been superstition to pray for the departed, or, that there had been no other place than the hell of the damned, or the heaven of the saved.

See more 2 *Tim.* 1. 18. 1 *John* 5. 16. *Isa.* 4. 4. *Isa.* 9. 18. *Acts* 2. 24. *Mat.* 3. 11. *Mat.* 12. 32. *Mat.* 5. 26. *Micheas* 7. 8. *Psal.* 66. 12. *Toby* 4. 18. *Philip.* 2. 10. *Zach.* 9. 11.

¶ As also the Fathers that affirm the same. *S. Ambr. upon the* 1 *Cor.* 3. & *serm.* 20. *in Psal.* 118. *S. Hier. lib.* 2. *cap.* 13. *adverſ. Jovin. S. Greg. lib.* 4. *Dialog. cap.* 39. *Origen. hom.* 6. *in cap.* 15. *Exod.* with many others.

XLVIII.

That it is not lawfull to make, or have Images.

CONtrary to the expreſſe words of their own Bible, *Exod.* 25. 18. *And thou ſhalt make two Cherubims of Gold, of beaten work ſhalt thou*

make them, in the two ends of the Mercy ſeat. Theſe graven Angels were Images of the higheſt order of Angels (one excepted) which is in heaven, and were made with faces of beautifull young men, and commanded to be ſet up by God himſelf in the Holy of Holies; which S. *Hierom* witneſſeth the Jews to have worſhipped, *epiſt. ad Marcellam.* Therefore it is lawfull to make Images.

1 Kings 6. 35. *And he carved thereon Cherubims; and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work.* Hence is to be gathered, that the precept of not making *graven Idols*, doth nothing at all concern *Images*, that is to ſay, the true repreſentation of things meerly imaginary and not ſubſiſting, for as S. *Paul* ſaith, 1 *Cor.* 8. *An Idol is nothing.* So that the Idol repreſenteth that which is not, the Image that which is; a moſt remarkable difference.

Again, ſeeing an Idol is that properly, which being nothing (as S. *Paul* ſaith) is reputed to be ſomething,

or

or that which represents the thing that is not; if our Reformers believe the images of Christ crucified to be an idol, they then believe that Christ was never crucified; for it would follow necessarily, that the image of Christ crucified, being an idol, therefore Christ was never crucified.

Heb. 9. 1. 5. *Then verily, the first Covenant had also ordinances of Divine service, and a worldly sanctuary,* &c. *and over it, the Cherubims of glorie, shadowing the Mercy-seat.* Here S. *Paul* calls the images of the *Cherubims*, which *Solomon* made, an *ordinance of divine service*, which our Reformers call the making of idols; whom shall we sooner believe, Blessed S. *Paul*, or a Reformed brother?

To conclude, an image is of such Divine and natural right, that all understanding, imagination, and sense, as well interiour, as exteriour is made by way of images, called *species sensibiles, & insensibiles.* The body cannot be in light, without its shadow: the Moon and the Stars imprint their image in the

water;

water: a man cannot look in a glasse without making his Image, Therefore either God and nature it self doth break this Commandement as well as we, or else it is absurd to say, that we break it in making of Images.

See more, 1 *Kings* 7. 36. 42. 44. *Numb.* 21. 8. *Mat.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where painting and engraving of Images, is so far from being counted Idolatry, that it is proved to be a science Divinely infused into *Bezaleel* by God himself; and so the invention of good Images came first from God.

¶ The Fathers that affirm the same are *Tert. lib.* 2. *de pudicitia*, *S. Greg. Naz. ep.* 49. *ad Olymp. S. Basil. orat. in S. Barlaam. S. Aug. lib.* 1. *de consens. evang. cap.* 10. witnesseth, that in his time Christ was to be seen painted in many places, between S. *Peter* and S. *Paul*.

XLIX.

That it is not lawfull to reverence Images, nor to give any honour, to insensible things.

CONtrary to the expreſs words of their own Bible, *Exod.* 3. 5. *And he ſaid, Draw not nigh hither, put off thy ſhooes from off thy feet, for the place whereon thou ſtandeſt, is holy ground.* How clear a place is here produced againſt our Reformers, wherein an inſenſible Creature was commanded by God himſelf to be honoured: for the refraining to tread upon it, was the doing of honour to it. Therefore all dead Images, repreſenting unto us a holy thing may be honoured.

Pſal. 99. 5. *Adore ye the footſtool of his feet.* Which place is ſpoken literally of the Ark of the Teſtament, according to that of 1 *Chro.* 28. 2. *I had in my heart to build a houſe of reſt for the Ark of the Covenant of the Lord, and for the foot-ſtool of our God.* Now the principal reaſon why the Ark

was

was worſhipped, was in regard of the images that were ſet upon it, which the *Jews* did worſhip, as S. *Hierom* witneſſeth in his Epiſtle *ad Marcellam.*

Philip. 2. 20. *That at the Name of Jeſus, every knee ſhould bow, of things in Heaven, & things in earth, and things under the earth.* Now, that is *the Name of Jeſus*, which either is pronounced by anothers mouth, printed in a book, or painted and engraven in an image: but at any of theſe we are commanded to bow the knee.

Again, if images ought not to be worſhipped, we may not (whatſoever the Apoſtle ſaith) bow our knee at the *Name of Jeſus*; ſeeing words, (as *Ariſtotle* ſaith, and as the truth is) are ſigns repreſentative of the things they ſignifie, and are the images of the ears, as the others are of the eyes.

Num. 21. 8. *And the Lord ſaid unto Moſes: Make thee a fiery Serpent, and ſet it up upon a pole: and it ſhall come to paſſe, that every one that is bit, when he looketh upon it, ſhall live.* Hence are evidently proved di-

vers things against our Reformers. 1. That God commanded the making of this image. 2. The setting of it up for a sign. 3. He promised that the lookers thereon should assuredly receive succour and help. 4. He warranted the making, the setting up, the beholding, and the reverencing thereof to be exempted from breach of the first Commandment, by working so many, and so manifest miracles, at and before the presence thereof. Therefore an image may be made, may be set up, may be looked on, and reverenced, as *Doctour Saunders* most learnedly concludeth, in his *Treatise of Images.*

¶ See Fathers that affirm the same. *S. Amb. serm.* 1. *in Psal.* 118. *S. Aug. lib.* 3. *de Trinit. S. Greg. lib.* 7. *epist.* 5. *ad Jan.* Finally. *S. Basil* saith (*in Julian. citat. in* 7. *Sinod.*) *I honour the Histories of Images, and do publickly worship them, for this being delivered us from the holy Apostles, is not to be forbidden. S. Chrysostom* in his Mass, turned into Latin by *Erasmus*, saith:

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The Prieſt boweth his head to the Image of Chriſt. S. Damaſcen. lib. 4. cap. 17. ſaith: *The worſhipping of the Croſs, and of Images, is a Tradition of the Apoſtles.*

But before I conclude this point, I deſire to ſolve a few objections, which uſually our Reformers bring againſt the Honour of holy Images.

The 1. Objection.

Is taken out of 2 *Kings* (we 4.) 18. where King *Ezechias* broke down the braſen Serpent (whereof we laſt made mention) ſeeing it to be the cauſe of Idolatry.

Anſwer.

This indeed is a common place, from whence our Adverſaries collect ſundry falſe and ſophiſtical arguments, to wit, from the abuſe of any good thing, to deſtroy it utterly, together with the right uſe thereof. But by the ſame Argument, they may as well collect, that the Sun and the Moon ſhould be taken out of the Firmament, becauſe they were worſhipped by the Gentiles for Gods.

Like-

Likewiſe that the holy Bible ſhould be burnt, becauſe many a one draweth damnable Hereſies forth of the ſame, to his own perdition. Yea, this ſilly Argument borrowed from the abuſe of things, ſerves very fitly to prove the quite contrary, thus: Images have been ſometimes abuſed, therefore they were good in themſelves: for thoſe things which are evil by abuſe onely, muſt needs be good, being well uſed.

Their 2. Objection.

You give that honour to Images, which is due to God alone; worſhipping, adoring, and creeping to them, as to God.

Anſwer.

We ſay the contrary, which thus we prove. The difference of honour proceedeth principally from the minde, and not from the exteriour bowing, or demeanour of the body: For if I proſtrate my ſelf before an Image, or kiſs the ſame, well knowing the while, that it is no God, nor reaſonable Creature, but onely a remembrance of God, towards whom I deſire

to

to ſhew mine affection; God knoweth how far off mine honour is, from that honour which is due to him alone. As contrariwiſe, If I lay proſtrate at Chriſts feet indeed, kiſſed them, knocked my breaſt, held up my hands unto him, called him the Son of God; yet all this while, think him not to be ſo in my heart, mine honour truely ſhould be no honour at all, but a very contumely, and affront unto Chriſt. Add hereto that the words, which betoken *honour, adoration, worſhip* and the like, are in a manner confounded in all languages: but the heart from whence the honour proceedeth, knoweth well the difference of every thing. *D. Sanders de Imag. pag.* 10.

Their 3. Objection.

It is expreſly forbidden by God himſelf, to fall down before any Image, or to worſhip it.

Anſwer.

Some of our Reformers themſelves do honour the Sacrament of Chriſts Sup-

Supper, which they teach to be an Image, or representation of Christs body and bloud. And seeing they believe no other substance to be in the Sacrament, besides bread and wine, nor will give the honour of *latria* (as we call it) thereunto; it follows invincibly that they do worship, or honour some Image. Now, as they would not for all this have us to judge, or call them Idolaters: even so, let it please them (for their own sakes) to spare us. For as they do not place, or stay this honour in the bread and wine, but from thence refer it to Christ himself: so do we transfer all our honour from all Images, unto the first form, or pattern, not suffering the same to rest, or end in the Image which we honour. *Sander. ibid. pag.* 52.

Their 4. *Objection.*

An Image is a Creature, and no God; and to set up a Creature to be worshipped, or adored is flat Idolatry.

An-

Images are set up in Churches, not specially to the intent that the people should worship, or adore them, but partly to stir up our minds to follow the example of those holy men, whose Images we do there behold. So that the worship and reverence which is there given to Images, is given as it were by a consequence, and rather, because it may be lawfully given, than because it is principally sought to be given. As for the Idolatry, which is objected, we are to understand, that the word is compounded of *Latria*, and *Idolum*, and is as much to say, as the giving of *Latria*, or of Gods honour unto an *Idol*. But our Images are no Idols, nor the honour we give unto them, is that of *Latria*; how then can it be said that Images are set up to be used to Idolatry?

Besides, for further eviction of a Reformer, that should charge me with Idolatry, for reverencing a Picture, or Image, I would before his face break a *Crucifix*, or tear a *Picture* of any Saint in pieces, and throw the pieces into the fire,

fire, and this not out of any contempt, or ſcorn of what the Crucifix, or Picture repreſents, but to ſatisfie him, that I gave them onely an inferiour relative kind of honour, and uſed them as helps to my memory. And then would ſhew him the Councel of *Trent. Seſſion* 25. in theſe words.

Images are not to be venerated for any virtue, or Divinity is believed to be in them, or for any thing that is to be Petitioned of them, or for any truſt, or confidence, that is to be put in them, as the Gentiles did of old, who repoſed their hope and truſt in their Idols, but becauſe the honour that is exhibited to them, is referred to the Prototypes repreſented by them, &c. Thus for the Councel. And who can be ſo ignorant, or malicious, as to ſay this is Idolatry?

¶ Thus much have I thought good to add in this place, for the inſtruction of the ignorant and unlearned people, who uſe to ſtumble at the doctrine *of the worſhip of Images*, becauſe indeed they underſtand it not. And what is ſaid for the worſhip of them, may alſo

also serve for the lawfulness of making them, since the one supposeth the proof of the other.

L.

That no man hath seen God in any form, and that therefore his Picture, or Image cannot be made.

COntrary to the express words of their own Bible, *Gen.* 3. 8. where God appeared unto Adam, *walking in the garden of Paradise*, in a corporal form. And *Gen.* 28. 12. 13. to *Jacob*, *standing above the ladder*, whereon the Angels ascended, and descended. For we must know, that it is onely the outward shape and form of the thing, which is expressed, either in this, or the like Image, and not the inward substance thereof, which is not possible for any Painter, or Carver to expresse; which though it expresse not all that is therein, yet that which it expresseth is a truth: and thus may God be expressed to us. Yea, why may not God be expressed by Picture, or Image in the same form and manner, wherein he hath manifested himself to mortal eyes?

Exod.

Exod. 32. 11. God appeared, and spake unto Moses *face to face*, as one man speaketh to another. To the Prophet *Isa.* 6.1.5. *Sitting upon a Throne.* To *Daniel* 7.9. *Sitting, wearing garments*, and having *hair on his head like pure wool.* How then can any wise man, doubt, but that, that thing may be lawfully set forth, or expressed in an outward Image, which necessarily must be conceived by an inward?

1 *Kings* (we 3.) 22. 19. *I saw the Lord sitting on his Throne, and all the Host of Heaven, standing by him on his right hand, and on his left.* But perhaps they will say, that God commands us to hear his word, and the Histories which spake of his apparitions, but not to paint them. I answer, That seeing we learn by our eyes, as well as by our ears, there is no reason, why that may not be painted before our eyes, which may be preached to our ears. Again, seeing we may finde the aforesaid Visions and Histories in the Bible; why may we not as well see them painted in pictures, as written in a Book of white paper?

LI.

That bleſſing, or ſigning with the ſign of the Croſſe, is not founded on holy Scripture.

CONtrary to the expreſſe words of their own Bible, *Revelation* 7. 3. Where one Angel ſaid to four other Angels: *Hurt not the earth, neither the Sea, nor the Trees, till we have ſealed* (we read, *ſigned*) *the ſervants of our God in their foreheads.*

Again, *Mark.* 10. 16. *And he took them up in his arms, put his hands upon them, and bleſſed them.* Therefore ſigning and bleſſing is founded in holy Scipture.

Luke 24. 50. *And he led them out as far as to Bethany, and he lift up his hands, and bleſſed them.* Therefore, &c.

¶ See the Fathers that affirm the ſame, *Dionyſ. Areopagita, cap.* 4. 5. 6. *Eccleſ. Hier. Tertul. lib. de corona milit. Origen. in Exod. cap.* 5. *hom* 6. 5. *S. Cyril. Cat.* 1. *S. Baſil. lib. de ſpir. ſanct. cap.* 37. *S. Chryſoſt. hom.* 55. *in Mat. cap.* 16.

LII.

LII.

That the publick service of the Church ought not to be said, but in a language that all the people may understand.

CONtrary to the expreſs words of their own Bible, *Luke* 1. 8. *And it came to paſs, that while he executed the Prieſts Office before God, in the order of his courſe according to the cuſtome of the Prieſts Office, his lot was to burn Incenſe in the Temple of the Lord; and the whole multitude of people were praying without at the time of Incenſe.* Where it is to be noted. 1. That this was then the common cuſtom. 2. All the people were without, and the Prieſt within; how then did they underſtand him? Therefore the publick ſervice of the Church may be ſo ſaid, as all the people underſtand it not.

Levit. 16. 17. *And there ſhall be no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, untill he come out, and have made an attonement for himſelf, and for his houſe-*

hold, and for all the Congregation of Israel. Therefore &c.

I shall not need to produce the authorities of Fathers for this point, when the practice of the whole Christian world, for these many hundred years together hath been directly contrary to our Reformers herein, against which to dispute (as S. *Aug.* saith) were insolent madness. See the *Rhe. Test.* 463. But against this they will object out of Scripture this their probablest place, 1 *Cor.* 14. 16. *When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks, but the other is not edified.*

Hereto I answer, that there be two kinds of prayer, or giving of thanks in the Church. The one *Private*, which every man sayes by himself alone. The other *Publick*, which the Priest saith, in the name and person of the whole Church. As concerning *private* prayer, no Catholick denies, but it is very expedient,

pedient, that every man pray in his own tongue, to the end he may understand what he sayes. But for the *publick* prayers of the Church, it is not necessary that the common people understand them, because it is not they who pray, but the Priest in the name of the whole Church. For as it was enough for the people of the old Law to know and understand, that in such a Sacrifice consisted the worship of God, although they had not so clear an understanding of every thing that was done therein (as hath been said:) even so in the new Law, when the people assist at the Sacrifice of the Masse, acknowledging thereby that God is worshipped & that it is instituted for the remembrance of Christs death and passion, although they understand not the Latine tongue, yet are they not destitute of the utility and fruit thereof; besides the help of the pious ceremonies therein, which do instruct them in the whole.

And indeed this place by them alleadged serveth nothing to the purpose, but rather against them, seeing it

proves, that the common ſervice of the Church, was not then in a tongue which every man underſtood, but in another language, which was not ſo common unto all. For S. *Paul* ſaying, *How ſhall he that occupieth the room of the unlearned, ſay Amen, at the giving of thanks, ſeeing he underſtandeth not what thou ſayeſt*, ſhews that ſuch giving of thanks, was not accuſtomed to be made in the vulgar tongue; and requires, or rather ſuppoſes, that in the ſervice of the Church, there ſhould be ſome other to ſupply the place of the unlearned, that is, one that ſhould have further underſtanding of that tongue, in which the ſervice of the Church is ſaid. But had the ſervice been in the vulgar tongue, there needed no man to have ſupplied the place of the Idiot, that underſtandeth not. So that, S. *Paul* ſhews moſt clearly, that ſuch ſervice was not exerciſed in a vulgar tongue, but in another which was not common to the whole people (ſuch as the Latin tongue is now in *England*, as alſo throughout the whole Eaſt) and yet was not in the

con-

contrary extream, that is to say, wholy strange, or utterly barbarous.

And seeing our Adversaries have this place continually in their mouths, and thereby deceive the simple people, I would have them to know that this Text of S. *Paul*, is greatly pe verted by the Reformers themselves. For whereas the Greek and Latine Text hath, *He who supplies the place of an Idiot, how shall he say Amen*? the Ministers of *Geneva*, in many of their Bibles, have turned the same most deceitfully and maliciously, thus: *He that is an Idiot, how shall he say Amen*? As if there were no difference betwixt an Idiot, and he who supplies the place of an Idiot?

Moreover, the thanks-giving to which S. *Paul* saith *Amen* should be answered, is not at all practised in many of our Reformed Churches, where neither Idiots, nor those that supply the place of Idiots, do answer *Amen*, as S. *Paul* willeth; seeing they have altered *Amen*, into *So be it*, which is plainly repugnant to his meaning, as also to the practice of the whole Church. For they

cannot ſay for their excuſe, that S. *Paul* wrote to thoſe, who ſpake in the *Hebrew* tongue (for *Amen* is *Hebrew*) ſince he wrote to the *Corinthians*, who had their publick ſervice in *Greek*, and not in *Hebrew*: A main Argument, that the word (*Amen*) ought to be retained in all languages, as it hitherto hath ever been amongſt all Chriſtians, before the dayes of our Reformers; inſomuch that the moſt learned S. *Aug.* writeth, that it is not lawful to turn *Amen*, into any other vulgar language, without the ſcandal of the whole Church. *Aug. epiſt.* 118. *and* 2. *de Doct. cap.* 20.

To conclude, I cannot but much merveil at the ſimplicity of the common people, who notwithſtanding the great light of their reformed goſpel, ſee not the looſneſs and vanity of this their Leaders cavil. For neither the Maſters, or Schollars, are ſo ſenſeleſs, I hope as to ſay, that their own ſervice conſiſting partly of the Pſalmes of *Dævid* (the hardeſt part of all the Bible) and partly of leſſons taken out of the Old and

New

New Testament, is understood of all the people present thereat; since the greatest Divines that ever were, durst never say so much of themselves. How wrongfully then do they wrangle with us about this matter? But perhaps they will say, that though the simple people understand not the hard places, contained in the Psalmes and Service, yet (to their great comfort) they understand at least some part thereof: The same say we of our Mass, and of our simple people who assist thereat: and so I conclude as I began in the Title of this book. *By thine own mouth I judge thee, naughty servant.*

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FINIS.

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63

THE TOUCH-STONE OF THE Reformed Gospel:

WHEREIN

The principal Heads and Tenents of the Protestant Doctrine (objected against Catholicks) are briefly refuted,

By the expres's Texts of the Protestants own Bible, set forth and approved by the Church of England.

With the ancient Fathers judgements thereon, in confirmation of the Catholick Doctrine.

The last Edition more correct.

LUKE 19. 22.

Out of thy own mouth will I judge thee.

Permissu Superiorum.

Bibliography

THE TREE OF KNOWLEDGE

HENRY STEVENS of Vermont,
FSA, &c, 4 Trafalgar Square,
London. 1882

BRITISH MUSEUM

To the Catholick

READER

Health, and incouragement in his Holy Faith.

Courteous READER,

BEfore thou peruse this little Book, I would intreat thee to read these ensuing Points, which are very necessary for thy better instruction.

1. The first is, that in the Text of Scripture alledged through out this Treatise, it is not specified out of which English Bible the said passages are extracted, for as much, as this were over troublesome unto thee, since England hath set forth within these few years past, a great number of several sorts of Bibles, far different one from another; So that our Adversaries (to whom I wish from my heart, as I do to thee, that this little Book may

performed not, in *Pſal.* 75. The place begins; *Quid eſt, primam fidem,* &c.

XLV.

That faſting, and abſtinence from certain meats is not grounded on holy Scripture, nor cauſeth any ſpiritual good.

CONtrary to the expreſſe words of their own Bible, *Jerem.* 35. 5. *And I ſet before the Sons of the houſe of the* Rechabites, *pots full of Wine, and Wine-cups, and I ſaid unto them, drink ye Wine. But they ſaid, we will drink no Wine, for* Jonadab *the Son of* Rechab, *our Father, commanded us, ſaying; Ye ſhall drink no Wine, neither ye, nor your ſons for ever. Thus have we obeyed* Jonadab *our Father, in all that he hath charged us.* Therefore faſting is grounded upon holy Scripture.

Luk. 1. 15. *For he ſhall be great in the ſight of the Lord, and ſhall drink neither Wine nor ſtrong drink.* Thus was abſtinence, not onely foretold, but alſo preſcribed by the Angel; which plainly proveth that it was both a worthy

thy thing, and also an act of religion in S. *John Bapt.* as it was in the *Nazarites*, and *Rechabites* afore-mentioned.

Acts 13. 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.* Hence the Church of God hath sufficient ground and warrant for the using and prescribing of publick fasts, (which was not fasting from sin, as our Reformers (forsooth) pretend, for such fasting they were ever bound to keep) and that at such times, or seasons as the Church pleased to prescribe (as in Lent, or the like) and not when every man lists, or the toy takes him in the head, as *Arius* and other Hereticks did teach, testified by *S. Aug. Haref.* 53.

Mat. 17. 21. *Howbeit, this kinde of devils, goeth not out, but by prayer and fasting.* Behold the great force of prayer and fasting, able to expel the very devil. Therefore it causeth great spiritual good.

See more *Joel* 2. 12. *Mat.* 6. 16. *Mat.* 9. 15. 29. *Toby* 12. 8. *Luke* 2. 37. *Acts* 14. 22. 2 *Cor.* 11. 27.

2. *Cor.*

2 Cor. 6.5. Num. 30.14. 1 Tim. 4.3

¶ And the Fathers. S. Ignat. ad Philip. S. Basil orat. de jejunio. S. Chrysost. orat. in sanct. Lavacrum. & hom. 1. in Gen. S. Ambr. ser. 4. S. Hier. in cap. 18. Isa. and many others.

XLVI.

That Jesus Christ *descended not into hell, nor delivered thence the souls of the Fathers.*

CONtrary to the expres words of their own Bible, *Ephes.* 4.8. *When he ascended upon high, he led Captivity captive* (in their margent, *or a multitude of captives*) *and gave gifts unto men. Now that he ascended, what is it, but that he also descended first into the lower parts of the earth?* These freed Captives to be the souls of the glorified, no man in his right wits will say; Nor the souls of the damned, for so the divels should be brought again into heaven; therefore they were the souls of the Fathers, which *Christ* delivered out of *Limbus*.

Acts 2.27. *Because thou wilt not leave my soul in hell, neither wilt thou*

thou suffer thine holy one to see corruption. These very words S. *Aug.* appli-eth to the proof of a third place, and saith: *Who but an infidell, will deny* Christ *to have descended into hell? Epist. 99. ad Evod.*

1. Pet. 3. 18. 19. *Being put to death in the flesh, but quickned by the spirit, by which also he went, and preached unto the spirits in prison.* Now to understand by the word *prison*, heaven there is no sense, since it is called the seat of God, and not the prison of God. To understand it of the wicked, *Calvin* himself opposeth this opinion, and maintains that S. *Peter* speaks of the good, who were known from the dayes of *Noah.* And hereto, that this doctrine destroyeth an article of our Creed Therefore *Christ* descended into hell.

Heb. 11. 38. 39. 40. *And these all having obtained a good report through faith received not the promise:* (to wit of heaven) *God having provided some better thing for us, that they without us should not be made perfect:* to wit, in their perfect and compleat glory.

Whence it follows necessary that they must needs grant another place, distinct as well from the Heaven of the saved, as from the Hell of the damned, wherein these holy souls were detained.

Mat. 12. 40. *For as* Jonas *was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights, in the heart of the earth.* But how I pray, is this Figure fulfilled, if *Christ* were not as many days and nights in the heart of the earth, as *Jonas* was, who was not in the Whales belly in body only, but also in soul? Whence it followeth, that either *Christs* holy soul, was three days, and three nights in the heart of the earth, as well as his body, or that this place of Scripture, is either false, or unfulfilled. Which were most absurd to affirm.

Matth. 27. 52. 53. *And the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many.* Understood by *S. Ignatius* Bishop of *Antioch*, of *Limbus Patrum*

writ

writing to the Citizens of *Trallis* thus: *many arose with our Lord, for the Scripture saith, that many of the bodies that slept arose with our Lord. He descended alone, returned with a multitude.*

Zach. 9. 11. *As for thee also by the bloud of thy Covenant, I have sent* (we read *let*) *forth thy prisoners, out of the pit, wherein is no water.* Both *S. Hier.* and *S. Cyril*, understand this pit, to be meant of *Limbus Patrum.* And with very great reason, for how absurd were it to say, that the damned have their share *in the bloud of the Covenant?* Or that they are *set forth* of their infernal pit? Or that they may be said to be *thy prisoners* (that is *Christ*) but rather the prisoners of the devils? Yea, where I pray (to speak properly) hath *Christ* had any prisoners at all (which he hath let forth) if not out of this place? Therefore, either *Christ* let forth prisoners out of *Limbus Patrum*, or this place likewise as the former, is either false, or not yet fulfilled.

Like unto this, is that of 1 *Samuel* 2, 6. *The Lord killeth, and maketh*

alive, he bringeth down to the grave (we read, *hell*) *and bringeth up* (we read *back again.*) See how plain and conform the faith of that old Church was, and is to this of ours, *bringeth down to hell or bring-back again*, which hardly in any clear ſenſe can be averred, if *Limbus Patrum* be denied. As for the word (*grave*) which they erroneouſly have added in ſtead of *Heli*, to diminiſh the force of ſo plain a place; why do they not as well foiſt the ſame into their Creed, in ſtead of *Hell*, as here they have done, and ſay, *Was crucified, dead and buried, he deſcended into the grave?* Who doth not ſee this abſurdity?

See more *Oſee* 6. 3. *Pſal.* 16. 10 2 *Pet.* 3. 19. *Zach.* 9. 11. *Rom.* 10. 6. *Eccl.* 24. 45. *Pſal.* 23. 7. *Gen.* 37. 35.

¶See alſo the Fathers that affirms the ſame. *S. Hier. in* 4. *and Epheſ. S. Greg. lib.* 13. *Moral. cap.* 20. *S. Aug. in Pſal.* 37. *verſ.* 1. The place begins *Futurum eſt enim*, &c.

XLVII

XLVII.

That there is no Purgatory fire, or other prison, wherein sins may be satisfied for after this life.

CONtrary to the expres words of their own Bible, 1 *Cor.* 3. 13. 15. *The fire shall try every mans work, of what sort it is. If any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so, as by fire.* S. Augustine writing upon the 37. *Psal.* and drawing these very words of the Apostle into his discourse, saith: *Because it is said (he himself shall be safe) that fire is therefore contemned. Yea verily, though safe by fire, yet that fire shall be more grievous than whatsoever a man can suffer in this life.* Thus he. Therefore there is a Purgatory fire, wherein sins may be satisfied for after this life.

John 11. 22. *But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. S. Martha,* the sister of *S. Ma. Magdalen* believed, that our Lord (whom then, she held only for a

holy man, or Prophet, and not for the Son of God, could obtain of God, something profitable to her brother *Lazarus*, who was deceased. For having said: *Lord, if thou hadst been here, my brother had not been dead*, she presently added: *But I know that even now whatsoever thou wilt ask of God, God will give it thee.* Which speech she could never have used in any good sense, if she had not learned this doctrine of the Synagogue, who offered sacrifices, alms and prayers for the departed, and unless she had known and believed, that the dead might be holpen by the piety of the living; as *Cardinal Allen* learnedly concludeth in his Treatise of Purgatory.

Acts 2.14. *Whom God hath raised up loosing the sorrows of hell.* In which words two things are to be noted, which clearly make for the proof of Purgatory. The one, that in this place, where *Christ* was, there were certain sorrows and pains. The other, that some there were inflicted for sin, upon whom he bestowed that gracious benefit as to discharge

discharge and free them of those pains. For as the *Rhemes Testament* very well noteth, *Christ* was not in pains himself, but loosed other men out of their pains.

1 Cor. 15. 29. *Otherwise what shall they do, that are baptized for the dead?* From this place an evident proof is drawn touching the help which the souls departed out of this world may receive by the Church on earth, and consequently proveth Purgatory; understanding the pains and afflictions, which voluntarily we do inflict upon our selves, to exempt those that are therein: for to baptize, signifieth to afflict ones self, to do pennance, to suffer death, &c. as is evident in S. *Luke* 12. 50. *But I have a baptism to be baptized with*, and Mark 10. 38.

Luke 16. 9. *And I say unto you, make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitation*, S. Ambrose upon this place, and S. *Aug. lib.* 21. *de Civit. cap.* 27. say, that it is to receive succour after death, accord-

ding as the word (*fail*) inforceth.

Luke 23. 42. *Lord remember me, when thou comeſt into thy kingdom.* *S. Auguſt.* ſaith in his fifth Book againſt *Julian* about the middeſt) that the good Thief in this prayer, preſuppoſed, that (according, to the common opinion) ſouls might be holpen after death.

2 Mac. 12. 44.45. *For if he had not hoped, that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.* And in the next *verſe* he concludeth, *That it was an holy and good thought, &c.* This place of holy Scripture, is moſt clear for prayer for the dead: for had it not been the continual doctrine and practiſe of the Church to pray for the dead, neither could *Judas Machabæus* (who was himſelf a Prieſt) have ever thought of any ſuch remedy, as to gather twelve thouſand drachms of ſilver to ſend to *Hieruſalem*, to have prayers made for the relief of the ſouls ſlain in the wars: neither would the multitude of people have either contributed,

buted, or the Priests of the Temple, received the same, had they thought (as these men do) that it had been superstition to pray for the departed, or, that there had been no other place than the hell of the damned, or the heaven of the saved.

See more *2 Tim.* 1. 18. *1 John* 5. 16. *Isa.* 4. 4. *Isa.* 9. 18. *Acts* 2. 24. *Mat.* 3. 11. *Mat.* 12. 32. *Mat.* 5. 26. *Micheas* 7. 8. *Psal.* 66. 12. *Toby* 4. 18. *Philip.* 2. 10. *Zach.* 9. 11.

¶ As also the Fathers that affirm the same. *S. Ambr. upon the* 1 *Cor.* 3. & *serm.* 20. *in Psal.* 118. *S. Hier. lib.* 2. *cap.* 13. *advers. Jovin. S. Greg. lib.* 4. *Dialog. cap.* 39. *Origen. hom.* 6. *in cap.* 15. *Exod.* with many others.

XLVIII.

That it is not lawfull to make, or have Images.

CONtrary to the expresse words of their own Bible, *Exod.* 25. 18. *And thou shalt make two Cherubins of Gold, of beaten work shalt thou*

make them, in the two ends of the Mercy seat. These graven Angels were Images of the highest order of Angels (one excepted) which is in heaven, and were made with faces of beautifull young men, and commanded to be set up by God himself in the Holy of Holies; which S. *Hierom* witnesseth the Jews to have worshipped, *epist. ad Marcellam.* Therefore it is lawfull to make Images.

1 Kings 6. 35. *And he carved thereon Cherubims; and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work.* Hence is to be gathered, that the precept of not making *graven Idols*, doth nothing at all concern *Images*, that is to say, the true representation of things meerly imaginary and not subsisting, for as S. *Paul* saith, 1 *Cor.* 8. *An Idol is nothing.* So that the Idol representeth that which is not, the Image that which is; a most remarkable difference.

Again, seeing an Idol is that properly, which being nothing (as S. *Paul* saith) is represented to be something,

or

or that which represents the thing that is not; if our Reformers believe the images of Christ crucified to be an idol, they then believe that Christ was never crucified; for it would follow necessarily, that the image of Christ crucified, being an idol, therefore Christ was never crucified.

Heb. 9. 1. 5. *Then verily, the first Covenant had also ordinances of Divine service, and a worldly sanctuary,* &c. *and over it, the Cherubims of glorie, shadowing the Mercy-seat.* Here S. *Paul* calls the images of the *Cherubims*, which *Solomon* made, an *ordinance of divine service*, which our Reformers call the making of idols; whom shall we sooner believe, Blessed S. *Paul*, or a Reformed brother?

To conclude, an image is of such Divine and natural right, that all understanding, imagination, and sense, as well interiour, as exteriour is made by way of images, called *species sensibiles*, & *insensibiles*. The body cannot be in light, without its shadow: the Moon and the Stars imprint their image in the water;

water: a man cannot look in a glasse without making his Image, Therefore either God and nature it self doth break this Commandement as well as we, or else it is absurd to say, that we break it in making of Images.

See more, 1 *Kings* 7. 36. 42. 44. *Numb.* 21. 8. *Mat.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where painting and engraving of Images, is so far from being counted Idolatry, that it is proved to be a science Divinely infused into *Bezaleel* by God himself; and so the invention of good Images came first from God.

¶ The Fathers that affirm the same are *Tert. lib. 2. de pudicitia*, *S. Greg. Naz. ep. 49. ad Olymp.* *S. Basil. orat. in S. Barlaam.* *S. Aug. lib. 1. de consens. evang. cap. 10.* witnesseth, that in his time Christ was to be seen painted in many places, between S. *Peter* and S. *Paul*.

XLIX.

XLIX.

That it is not lawfull to reverence Images, nor to give any honour, or insensible things.

CONtrary to the expreſs words of their own Bible, *Exod.* 3. 5. *And he ſaid, Draw not nigh hither, put off thy ſhooes from off thy feet, for the place whereon thou ſtandeſt, is holy ground.* How clear a place is here produced againſt our Reformers, wherein an inſenſible Creature was commanded by God himſelf to be honoured: for the refraining to tread upon it, was the doing of honour to it. Therefore all dead Images, repreſenting unto us a holy thing may be honoured.

Pſal. 99. 5. *Adore ye the footſtool of his feet.* Which place is ſpoken literally of the Ark of the Teſtament, according to that of 1 Chro. 28. 2. *I had in my heart to build a houſe of reſt for the Ark of the Covenant of the Lord, and for the foot-ſtool of our God.* Now the principal reaſon; why the Ark

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was worſhipped, was in regard of the images that were ſet upon it, which the *Jews* did worſhip, as S. *Hierom* witneſſeth in his Epiſtle *ad Marcellam*.

Philip. 2. 10. *That at the Name of Jeſus, every knee ſhould bow, of things in Heaven, & things in earth, and things under the earth.* Now, that is *the Name of Jeſus*, which either is pronounced by anothers mouth, printed in a book, or painted and engraven in an image: but at any of theſe we are commanded to bow the knee.

Again, if images ought not to be worſhipped, we may not (whatſoever the Apoſtle ſaith) bow our knee at the *Name of Jeſus*; ſeeing words, (as *Ariſtotle* ſaith, and as the truth is) are ſigns repreſentative of the things they ſignifie, and are the images of the ears, as the others are of the eyes.

Num. 21. 8. *And the Lord ſaid unto Moſes: Make thee a fiery Serpent, and ſet it up upon a pole: and it ſhall come to paſſe, that every one that is bit, when he looketh upon it, ſhall live.* Hence are evidently proved di-

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vers things against our Reformers. 1. That God commanded the making of this image. 2. The setting of it up for a sign. 3. He promised that the lookers thereon should assuredly receive succour and help. 4. He warranted the making, the setting up, the beholding, and the reverencing thereof to be exempted from breach of the first Commandment, by working so many, and so manifest miracles, at and before the presence thereof. Therefore an image may be made, may be set up, may be looked on, and reverenced, as *Doctour Saunders* most learnedly concludeth, in his *Treatise of Images.*

¶ See Fathers that affirm the same. *S. Amb. serm.* 1. *in Psal.* 118. *S. Aug. lib.* 3. *de Trinit. S. Greg. lib.* 7. *epist.* 5. *ad Jan.* Finally. *S. Basil* saith (*in Julian. citat. in* 7. *Sinod.*) *I honour the Histories of Images, and do publickly worship them, for this being delivered us from the holy Apostles, is not to be forbidden. S. Chrysostom* in his Mass, turned into Latin by *Erasmus*, saith:

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The Prieſt boweth his head to the Image of Chriſt. S. Damaſcen. lib. 4. cap. 17. ſaith: *The worſhipping of the Croſs, and of Images, is a Tradition of the Apoſtles.*

But before I conclude this point, I deſire to ſolve a few objections, which uſually our Reformers bring againſt the Honour of holy Images.

The 1. Objection.

Is taken out of 2 *Kings* (we 4.) 18. where King *Ezechias* broke down the braſen Serpent (whereof we laſt made mention) ſeeing it to be the cauſe of Idolatry.

Anſwer.

This indeed is a common place, from whence our Adverſaries collect ſundry falſe and ſophiſtical arguments, to wit, from the abuſe of any good thing, to deſtroy it utterly, together with the right uſe thereof. But by the ſame Argument, they may as well collect, that the Sun and the Moon ſhould be taken out of the Firmament, becauſe they were worſhipped by the Gentiles for Gods.

Like-

Likewiſe that the holy Bible ſhould be burnt, becauſe many a one draweth damnable Hereſies forth of the ſame, to his own perdition. Yea, this ſilly Argument borrowed from the abuſe of things, ſerves very fitly to prove the quite contrary, thus: Images have been ſometimes abuſed, therefore they were good in themſelves: for thoſe things which are evil by abuſe onely, muſt needs be good, being well uſed.

Their 2. Objection.

You give that honour to Images, which is due to God alone; worſhipping, adoring, and creeping to them, as to God.

Anſwer.

We ſay the contrary, which thus we prove. The difference of honour proceedeth principally from the minde, and not from the exteriour bowing, or demeanour of the body: For if I proſtrate my ſelf before an Image, or kiſs the ſame, well knowing the while, that it is no God, nor reaſonable Creature, but onely a remembrance of God, towards whom I deſire

to

to ſhew mine affection; God knoweth how far off mine honour is, from that honour which is due to him alone. As contrariwiſe, If I lay proſtrate at Chriſts feet indeed, kiſſed them, knocked my breaſt, held up my hands unto him, called him the Son of God; yet all this while, think him not to be ſo in my heart, mine honour truely ſhould be no honour at all, but a very contumely, and affront unto Chriſt. Add hereto that the words, which betoken *honour, adoration, worſhip* and the like, are in a manner confounded in all languages; but the heart from whence the honour proceedeth, knoweth well the difference of every thing. *D. Sanders de Imag. pag.* 10.

Their 3. *Objection.*

It is expreſly forbidden by God himſelf, to fall down before any Image, or to worſhip it.

Anſwer.

Some of our Reformers themſelves do honour the Sacrament of Chriſts Sup-

Supper, which they teach to be an Image, or representation of Christs body and bloud. And seeing they believe no other substance to be in the Sacrament, besides bread and wine, nor will give the honour of *latria* (as we call it) thereunto; it follows invincibly that they do worship, or honour some Image. Now, as they would not for all this have us to judge, or call them Idolaters: even so, let it please them (for their own sakes) to spare us. For as they do not place, or stay this honour in the bread and wine, but from thence refer it to Christ himself: so do we transfer all our honour from all Images, unto the first form, or pattern, nor suffering the same to rest, or end in the Image which we honour. *Sander. ibid. pag.* 52.

Their 4. *Objection.*

An Image is a Creature, and no God; and to set up a Creature to be worshipped, or adored is flat Idolatry.

An-

Images are ſet up in Churches, not ſpecially to the intent that the people ſhould worſhip, or adore them, but partly to ſtir up our minds to follow the example of thoſe holy men, whoſe Images we do there behold. So that the worſhip and reverence which is there given to Images, is given as it were by a conſequence, and rather, becauſe it may be lawfully given, than becauſe it is principally ſought to be given. As for the Idolatry, which is objected, we are to underſtand, that the word is compounded of *Latria*, and *Idolum*, and is as much to ſay, as the giving of *Latria*, or of Gods honour unto an *Idol*. But our Images are no Idols, nor the honour we give unto them, is that of *Latria*; how then can it be ſaid that Images are ſet up to be uſed to Idolatry?

Beſides, for further eviction of a Reformer, that ſhould charge me with Idolatry, for reverencing a Picture, or Image, I would before his face break a *Crucifix*, or tear a *Picture* of any Saint in pieces, and throw the pieces into the fire,

fire, and this not out of any contempt, or scorn of what the Crucifix, or Picture represents, but to satisfie him, that I gave them onely an inferiour relative kind of honour, and used them as helps to my memory. And then would shew him the Councel of *Trent. Session* 25. in these words.

Images are not to be venerated for any virtue, or Divinity is believed to be in them, or for any thing that is to be Petitioned of them, or for any trust, or confidence, that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols, but because the honour that is exhibited to them, is referred to the Prototypes represented by them, &c. Thus for the Councel. And who can be so ignorant, or malicious, as to say this is Idolatry?

¶ Thus much have I thought good to add in this place, for the instruction of the ignorant and unlearned people, who use to stumble at the doctrine *of the worship of Images*, because indeed they understand it not. And what is said for the worship of them, may

also

also serve for the lawfulness of making them, since the one supposeth the proof of the other.

L.

That no man hath seen God in any form, and that therefore his Picture, or Image cannot be made.

CONtrary to the express words of their own Bible, *Gen.* 3. 8. where God appeared unto Adam, *walking in the garden of Paradise*, in a corporal form. And *Gen.* 28. 12. 13. to *Jacob*, *standing above the ladder*, whereon the Angels ascended, and descended. For we must know, that it is onely the outward shape and form of the thing, which is expressed, either in this, or the like Image, and not the inward substance thereof, which is not possible for any Painter, or Carver to expresse; which though it expresse not all that is therein, yet that which it expresseth is a truth: and thus may God be expressed to us. Yea, why may not God be expressed by Picture, or Image in the same form and manner, wherein he hath manifested himself to mortal eyes?

Exod.

Exod. 32. 11. God appeared, and spake unto Moses *face to face*, as one man speaketh to another. To the Prophet *Isa.* 6. 1. 5. *Sitting upon a Throne.* To *Daniel* 7. 9. *Sitting, wearing garments*, and having *hair on his head like pure wool.* How then can any wise man, doubt, but that, that thing may be lawfully set forth, or expressed in an outward Image, which necessarily must be conceived by an inward?

1 *Kings* (we 3.) 22. 19. *I saw the Lord sitting on his Throne, and all the Host of Heaven, standing by him on his right hand, and on his left.* But perhaps they will say, that God commands us to hear his word, and the Histories which spake of his apparitions, but not to paint them. I answer, That seeing we learn by our eyes, as well as by our ears, there is no reason, why that may not be painted before our eyes, which may be preached to our ears. Again, seeing we may finde the aforesaid Visions and Histories in the Bible; why may we not as well see them painted in pictures, as written in a Book of white paper?

LI.

That bleſſing, or ſigning with the ſign of the Croſſe, is not founded on holy Scripture.

CONtrary to the expreſſe words of their own Bible, *Revelation* 7. 3. Where one Angel ſaid to four other Angels: *Hurt not the earth, neither the Sea, nor the Trees, till we have ſealed* (we read. *ſigned*) *the ſervants of our God in their foreheads.*

Again, *Mark*, 10. 16. *And he took them up in his arms, put his hands upon them, and bleſſed them.* Therefore ſigning and bleſſing is founded in holy Scipture.

Luke 24. 50. *And he led them out as far as to Bethany, and he lift up his hands, and bleſſed them.* Therefore, &c.

¶ See the Fathers that affirm the ſame, *Dionyſ. Areopagita, cap.* 4. 5. 6. *Eccleſ. Hier. Tertul. lib. de corona milit. Origen. in Exod. cap.* 5. *hom.* 6. 5. *S. Cyril. Cat.* 1. *S. Baſil. lib. de ſpir. ſanct. cap.* 37. *S. Chryſoſt. hom.* 55. *in Mat. cap.* 16.

LII.

LII.

That the publick service of the Church ought not to be said, but in a language that all the people may understand.

CONtrary to the expreſs words of their own Bible, *Luke* 1. 8. *And it came to paſs, that while he executed the Prieſts Office before God, in the order of his courſe according to the cuſtome of the Prieſts Office, his lot was to burn Incenſe in the Temple of the Lord; and the whole multitude of people were praying without at the time of Incenſe.* Where it is to be noted, 1. That this was then the common cuſtom. 2. All the people were without, and the Prieſt within; how then did they underſtand him? Therefore the publick ſervice of the Church may be ſo ſaid, as all the people underſtand it not.

Levit. 16. 17. *And there ſhall be no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, until he come out, and have made an attonement for himſelf, and for his houſe-*

hold, and for all the Congregation of Iſrael. Therefore *&c.*

I ſhall not need to produce the authorities of Fathers for this point, when the practice of the whole Chriſtian world, for theſe many hundred years together hath been directly contrary to our Reformers herein, againſt which to diſpute (as S. *Aug.* ſaith) were inſolent madneſs. See the *Rhe. Teſt.* 463. But againſt this they will object out of Scripture this their probableſt place, 1 *Cor.* 14. 16. *When thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks, but the other is not edified.*

Hereto I anſwer, that there be two kinds of prayer, or giving of thanks in the Church. The one *Private*, which every man ſayes by himſelf alone. The other *Publick*, which the Prieſt ſaith, in the name and perſon of the whole Church. As concerning *private* prayer, no Catholick denies, but it is very expedient,

pedient, that every man pray in his own tongue, to the end he may understand what he sayes. But for the *publick* prayers of the Church, it is not necessary that the common people understand them, because it is not they who pray, but the Priest in the name of the whole Church. For as it was enough for the people of the old Law to know and understand, that in such a Sacrifice consisted the worship of God, although they had not so clear an understanding of every thing that was done therein (as hath been said:) even so in the new Law, when the people assist at the Sacrifice of the Masse, acknowledging thereby that God is worshipped & that it is instituted for the remembrance of Christs death and passion, although they understand not the Latine tongue, yet are they not destitute of the utility and fruit thereof; besides the help of the pious ceremonies therein, which do instruct them in the whole.

And indeed this place by them alleadged serveth nothing to the purpose, but rather against them, seeing it